

PRINCIPLES OF ĀYURVEDA AND YOGA FOUND IN VAIKHĀNASA GRHYASŪTRA

**A Thesis Submitted For Partial Fulfillment of The
Degree of Doctor of Philosophy (Ph.D)**

BY

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NOV 2016

CERTIFICATE BY THE GUIDE

This is to certify that the thesis entitled “PRINCIPLES OF ĀYURVEDA AND YOGA FOUND IN VAIKHĀNASA GR̥HYASŪTRA” submitted for the degree of Doctor of Philosophy by Mr.G.R.R.CHAKRAVARTHY is a record of register work carried out by him during the period from July 2008 to July 2016 under my guidance, and that this work has not formed the basis for any degree, diploma, associateship, fellowship, title in this or any other University or other similar institutions of higher learning. It is also certified that the thesis confirms to the Plagiarism policy of the University.

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Signature of the Co-Guide

Date:

Declaration by the Scholar

I declare that the thesis entitled “PRINCIPLES OF ĀYURVEDA AND YOGA FOUND IN VAIKHĀNASA GR̥HYASŪTRA ” submitted by me for the Degree of Doctor of Philosophy is the record of research work carried out by me during the period from July2008 to July 2016 under the guidance of Prof. Dr. Ch. Ramakrishnamacharya and Prof. Dr. Vishnu potty, and it has not formed the basis for award of any degree, diploma, associateship, fellowship, title in this or any other university or other similar institutions of higher learning. It is also certified that the thesis confirms to the Plagiarism policy of the University.

Signature of the Scholar
Date :

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I, Dr.G.R.R Chakravarthy, greatly indebted to the almighty who gave the opportunity to render the services to the mankind as an Ayurvedic physician. I pray to lord that all my endeavours are to be fruitful and useful to the every one with whom I came in contact by all means.

I bow to the lotus feet of my parents Smt.Vasuprada and Sriman G.Krishnama charyulu, who have given me this birth. I am always be grateful to them in giving me the knowledge of Ayurveda and helped me to grow heights in this field.

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I must be thankful to the principal of SJS Ayurveda college, and my thanks to all the staff members in helping me time to time. I should not forget the students of SJS Ayurveda College, and interneers and also others. I should be thankful to my family members, my wife Dr.G.Padmajathi, Sons Mr.G.V.S.S.N.sarvabhuma, Mr.G.K.N. Archishman in giving me support by all means. I am thankful to the parsons who made this thesis in print. And I extend my gratitude to the people who have helped me directly and indirectly. I hereby dedicate this work to my grandfather Sriman G.Lakshminarayanacharyulu, who hailed from Krishna Dist, in Andhrapradesh and served the people as an Ayurvedic physician for more than 6 decades

Signature of the scholar

Abstract

The Present study entitled “Principles of Āyurveda and Yoga found in Vaikhānasa Gṛhya Sūtra” is an analytical study of relevant portions of the respective subjects from the standard texts available in today’s context. The āgama literature taken for the study is confined to Smārta sūtra otherwise known to be gṛhya sūtras of 18 prevalent ones across India. It is mentioned in the beginning that the material found in Āgamas pertaining to Āyurveda and Yoga, where ever relevant quotations are available including their commentaries. The subject matter is considerably more in Vaikhānasa gṛhya sūtra, and thus main contributions are from Vaikhānasa gṛhya sūtra. The remaining gṛhya sūtras are also consulted where ever important references are found.

Āyurveda related subjects of śarīra, dinacarya, samskāra etc.. are mentioned starting with fundamentals like pancabhūta theory and the formation of foetus and it’s development, discussed analytically with references from caraka, suśruta and vāgbhata. The sarīra samskāras niṣeka, ṛtusangamana and garbhādhāna have a detailed description both in Āgamas and Āyurveda which are almost similar. Pumsavana and sīmamta draws special attention in Āyurveda. Annaprāśana, karnavedhana, varshavardhana, and pravāsāgamana are explained in Āyurveda are identical with āgamas. The yoga related subject in āgamas focused in a special way on daśavidha vātas. Practice of yama, niyama, asana, prāṇāyāma etc. There are similarities in āgama and yoga literatures except śadkriyas. The mokṣopāya described in āgamas is a great contribution.

Thus the present study is helpful to understand the concepts of principles of āyurveda and yoga found in Vaikhānasa gṛhyasūtras (āgama literature).

Statement of research

The study “ Principles of Āyurveda and Yoga found in Vaikhānasa Gṛhya Sūtra” is aimed to upraise the inscriptions of Āyurveda and Yoga found in (Āgamas) Vaikhānasa grihyasutra, and it is with an objective to bring to lime light, the principles of Āyurveda and Yoga . At the outset, the older thoughts which are un changed, will have their value both as concept and as a practice from the times immemorial. As such, the Āgamas deal with the lifestyle of human beings, of course,

with a religious touch. It is aimed at put them to critical analysis of the subject matter pertaining to Āyurveda and Yoga in Vaikhānasa Gṛhya Sūtras, only to the part of Smārta sūtras

Literature survey

Āgamas are scriptures written by sages dating back puranakala and even before that. Āgamas are written basing on Nigama [Veda], quoting many a mantras from different sakhas. Each Veda do have certain Āgamas in which specific mantras are taken from the corresponding Veda sākha. It is observed that four kinds of sūtras namely Smārta, Srouta, Sulba and Dharma sūtras are there in each Āgama with relevant quotations from the concerned Veda sakha. There are several differences and modifications with respect to the performing rituals with their mantras. Smārta sūtras of Vaikhānasa agama otherwise considered as Vaikhānasa Gṛhya Sūtras, dealing with principles of life style, which main subject concerned in the present study.

The present study confine to the Smārta sūtras i.e. Gṛhya Sūtras which are associated with life style of humans. All the Gṛhya Sūtras propounded by sages as per their branch of Veda i.e. Veda Sakha. Thus Kalpa sūtras are the texts explaining rituals with mantras taken from different Veda sākhas. These Kalpa sūtras are 18 in number. They are-

Bodhāyana, Āpasthamba, Satyāshadha, Drāhyāyana, Agasthya, Sāndilya, Aswalāyan, Sam baneeya, Kātyāyana, Vaikhānasa, Sownaka, Bhāradwāja, Agnivesa, Jaiminiya, Vādhula, Mādhyandina, Koundinya, and Kaushitaki

The subject matter explained in Gṛhya Sūtras need the attention of scholarly persons of the Indian philosophy and thus we find several towering personalities commented on the Gṛhya Sūtras. So, it is needless to say that the relevant references are quoted from various standard texts. In the beginning of 20th century some of the stalwarts summed up such commentaries and they made easy to have the references.

Here are some such collections with opinions of stalwarts. The sacred literature of the Hindus according to the famous law giver Yājñavalkya comprises 14 branches of learning namely, the Vedas, the six auxillaries of the Vedas [vedangas] and puranas, Nyaya, Dharmasāstras and mimamsa. The kalpasūtra is the most important among the

six auxiliaries, the remaining five being Siksha, Vyākaraṇa, Chchandas, Nirukta and Jyautisha.

The kalpasūtras are devoted to a systematic exposition of the performance of the various rites enjoined in the Vedas and Smritis. The kalpasūtras have three distinct parts namely, the Srauta, the Smārta and the Dharma sūtras. The Smārta sūtras deal with the rites beginning with impregnation [Nisheka] and ending with funeral rites [Antyeshthi]. The Srauta sūtras treat the various sacrifices such as agnishtoma, Caturmasya etc. etc... The difference between the Smārta and Srauta rites lies in that the Smarta rites are to be performed by the householder [Yajamana] himself with or without the single consecrated fire known Aupasanāgni, whereas the Srauta rites are to be performed by Rtviks in three or five consecrated fires according to the sakha to which the householder [Yajamana] happens to be a votary. The Dharma sūtras are busied in giving a set of rules which regulate the duties of the householder with reference to the society and himself and also law, both civil and criminal. A section of the srauta sūtra is called sulba sūtra wherein are dealt with the construction and measurements of the alters [Vedis] and firepits [agnikundams] where oblations are to be offered to the Gods likewise a part of the Smārta sūtra is called Adyatmasāstra. The Kalpa sūtra which possesses all the three parts is called “Paripurna Kalpa sūtra”.

Mahadeva pandita the commentator of satyāśadha sūtra says only six of the paripoorna kalpasūtras of the Krishna Yajurveda have been in vogue in his time. The author of Agnivesya Kalpasūtra mentioned as many as eighteen kalpa sūtras. Vaikhāṇasa Kalpa sūtra has been counted by both the above authors as one among the Kalpa sūtras. However as many as forty texts belonging to various kalpa sūtras are available now though many of them are not complete in the sense in which we have explained the word complete [Paripoorna]. Vaikhāṇasa Gṛhya Sūtra is first and foremost among Gṛhya Sūtras containing more principles of Āyurveda and Yoga.

Methodology used

In the present study, all the āgama literature which is published is taken along with available commentaries. Some of the āgamas are being practised by a set of people with minor variables living at different areas. Basically, the performances of samskāras like marriage which has specific impositions to the particular group of

people belonging to a specific caste. Sociological strategies are not suitable to impose such impositions as on today, owing to the frame of law and order and the constitution of governments. For example, age of bride prescribed in Āgamas is 8 years. This is not possible today. So, in applied aspect, the above mentioned facts will put the principle away from practice. But as per Āyurveda girl should attain 16 years of age for marriage.

Āyurveda and Yoga inscriptions are found in Āgamas as per the context. Āyurveda sūtras are identical in Āgamas in the context of Dinacharya, starting from “brahmamuhurte....”. While discussing the subject, Āgamas never quote any classical texts of Āyurveda in their sūtras. But, their commentators have thrown light on the basis of darshanas and Vedas. It is known that Atharvaveda is quoted in the contexts of principles relevant to Āyurveda. However, a rare mention of medical and surgical procedures is advocated and they are discussed by commentators at a greater length.

The study may be considered as threefold, where original sūtras of Āgamas with commentaries form the first fold, sūtras found in Āyurveda and Yoga sciences fall in the second fold, and the third fold is a thorough discussion in comparing relevant portions. The literary collection of relevant portions forms the platform for analysis. Then, the elucidation of analyzed principles is suggested in the approachable forms. The basic material is upraised from Āgamas, specially from Vaikhānasa Gṛhya Sūtras and analyzed with relevant sūtras from Āyurveda and Yoga classics. Then, the points are discussed critically.

Summary of findings

- It is found that the principles of Āyurveda and yoga in Vaikhānasa Gṛhya Sūtras are identical with standard texts of Āyurveda and Yoga.
- Principles of dinacharya in Vaikhānasa Gṛhya Sūtras are very elaborate and on par with Āyurveda literature. Vyāyāma, dhūmapāna, Nasya and gandusha are not explained in āgamas. Principles pertaining to samskāras are equivocal with Āyurveda texts. The only difference is that “Vishnubali” samskāra is told in Vaikhānasa Gṛhya Sūtra but not in Āyurveda literature.

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Abbreviations

Caraka samhita	: Cha.sam
Susruta samhita	: Su.sam
Ashtanga hridaya	: Ast.hr
Ashtanga samgraha	: Ast.sam
Kasyapa samhita	: Ka
Kasyapa samhita sutrasthana	: Ka.su
Kasyapa samhita khilasthana	: Ka.khi
Vaikhanasa grihya sutra	: Vai.gri
Vaikhanasa smarta sutra	: Vai.sma
Aswalayana grihya sutra	: Asw. Gri
Bodhayana grihya sutra	: Bod.gri
Apasthamba grihya sutra	: Apa.gri
Satyashadha grihya sutra	: Sat.gri
Drahyayana grihya sutra	: Dra.gri
Agasthya grihya sutra	: Aga.gri
Sandilya grihya sutra	: San.gri
Sambaneeya grihya sutra	: Sam.gri
Katyayana grihya sutra	: Kat.gri
Sownaka grihya sutra	: Sow.gri
Bharadwaja grihya sutra	: Bha.gri
Agnivesa grihya sutra	: Agn.gri

Jaiminiya grihya sutra	: Jai.gri
Vadhula grihya sutra	: Vad.gri
Madhyandina grihya sutra	: Mad.gri
Manava grihya sutra	: Man.gri
Koundinya grihya sutra	: Koun.gri
Kouthuma grihya sutra	: Kout.gri
Kaushitaki grihya sutra	: Kau.gri
Koushika grihya sutra	: Kou.gri
Patanjali yogasutra	: P.Y
Patanjali yogasutra sadhanapada	: P.Y.sad
Patanjali yogasutra vibhutipada	: P.Y.vi
Gheranda samhita	: Gh.sam
Gheranda samhita upadesha	: Gh.sam.upadesha.
Vimanarchana kalpa	: Vim.kal
Charaka sutra sthana	: Ch.su.
Charaka shareera sthana	: Ch.sh
Charaka vimanasthana	: Ch.vim
Susruta nidana sthana	: Su.ni
Susruta shareera sthana	: Su.sh
Ashtanga hridaya shareera	: Ast.hr.sh
Ashtanga samgraha sutra sthana	: Ast.sam.su

Ashtanga samgraha shareerasthana : Ast,sa, sh

Shloka : Sl

Prasna : Pr

Patala : Pat

Khanda : Kha

Prapathaka : Prap

Adhyaya : Adh

Commentary : Com

Chapter - I

1.1 Introduction

Veda is treasure of Knowledge. The sage Vyāsa has differentiated Veda into four, namely Rgveda, Yajurveda, Sāmaveda and Atharvaṇaveda . Each Veda is having Upaveda and thus knowledge is made easy to study. Vedas having angas numbering six. Among vedāṅgas “Kalpa” is one in which two major parts are there, namely “ Śrauta” and “Smārta” . Śrauta part deals with rituals and procedures performed in temples to the God [Embodiment of belief]. Smārta part explains life style of the people, rituals pertaining to human life etc. On the other hand “Kalpa” consists of Grhya, Dharma, Śrauta and Sulba sūtras. In detail, the Grhya sūtras talk about the Samskāras performed in the human life along with rituals which necessarily impose mantras taken from Vedas. Dharma sutra lay down the principles and customs to be followed by the people as per their profession. Śrauta tell about rituals in Yagna, Yāga, Devatārādhana etc... which shows diversified ideas of sages. Sulba sutra gives the knowledge of measurements of Yagna, Yāga, Homa instruments and structures.

The present study confine to the Smārta sūtras i.e. Grhya sūtras which are associated with life style of humans. All the Grhya sūtras propounded by sages as per their branch of Veda i.e. Veda Śākhā . Thus Kalpa sūtras are the texts explaining rituals with mantras taken from different Veda śākhās. These Kalpa sūtras are 18 in number. They are-

1. Bodhāyana
2. Āpastamba
3. Satyāśāḍa
4. Drāhyāyana
5. Agasthya
6. Sāmḍilya
7. Āśvalāyana
8. Sambaneeya
9. Śaunaka

10. kātyāyana
11. Vaikhānasa
12. Bhāradvāja
13. Agniveśa
14. Jaiminiya
15. vādhūla
16. Mādhyandina
17. Koundinya
18. Kauṣītaki

Sage Patanjali has propounded Śākhās

1. Rgveda-21 śākhās
2. Yajurveda-101 śākhās
3. Sāmaveda -1000 śākhās
4. Atharvaṇaveda -9 śākhās

There are certain differences in the numbering of Kalpa sūtras and names of them. Some of grhya sūtras quoted in the scriptures are,

1. Sāmṇilya
2. Śāktyāyana
3. Jābāli
4. Paingi
5. Baijavāpa
6. Adharvana
7. Śaunaka
8. Parāśara
9. Sandhula
10. śvetāśvatara
11. Nidāna

Grhya sūtras explain rituals that are to be followed throughout the life of a person including day to day customs on special occasions, certain rituals are imposed with

prescribed mantras from corresponding Veda śākhā, Conduct of ritual must have the knowledge of other sciences. We came across knowledge of Āyurveda and yoga in the literature of Grhya sūtras both in original sūtras and commentaries.

In Grhya sūtras life style of a person is inscribed starting Dinacarya as we have seen in āyurvedic classics, awakening from the sleep in brahma muhūrtha, it is followed by the Soucha kriya, danta dhāwana, jihwā nirlekhana, snāna, vasthradhārana, bhojana kriya and followed by rāthri carya. This order is seen in almost all grhya sūtras followed from Kashmir to Kanyakumari especially by Brāhmin community. The rituals imposed in various occasions are all prescribed to Brāhmaṇa , Kṣatriya , Vaiśya communities. General principles like awakening in brahma muhūrtha may not have much different from one sutra to other, probably the religious cult belonging to which of one set of people, may impose something different.

The subject matter explained in grhya sūtras need the attention of scholarly persons of the Indian philosophy and thus we find several towering personalities commented on the grhya sūtras. So, it is needless to say that the relevant references are quoted from various standard texts. In the beginning of 20th century some of the stalwarts summed up such commentaries and they made easy to have the references.

Some such collections with opinions of stalwarts include the following: The sacred literature of the Hindus according to the famous law giver Yājñavalkya comprises 14 branches of learning namely, the Vedas, the six axillaries of the Vedas [vedāṅgas] and puārnas, Nyāya, Dharmaśāstras and mīmāmsa. The kalpasūtra is the most important among the six axillaries, the remaining five being Śikṣā, Vyākaraṇa, chandas, Nirukta and Jyotiṣa .

The Kalpasūtras are devoted to a systematic exposition of the performance of the various rites enjoined in the Vedas and Smritis. The Kalpasūtras have three distinct parts namely, the Srautha, the Smārta and the Dharmasūtras. The Smārta sūtras deal with the rites beginning with impregnation [Niṣeka] and ending with funeral rites [Antyeshti]. The Srautha sūtras treats the various sacrifices such as agnishtoma, Caturmasya etc. The difference between the Smārta and Srautha rites lies in that the Smārta rites are to be

performed by the householder [Yajamana] himself with or without the single consecrated fire known Aupasanāgni, where as the Srauta rites are to be performed by Rtviks in three or five consecrated fires according to the śākhā to which the householder [Yajamana] happens to be a votary. The Dharmasūtras are authorized in giving a set of rules which regulate the duties of the householder with reference to the society and himself and also law, both civil and criminal. A section of the srautasūtra is called sulbasutra where in are dealt with the construction and measurements of the alters [Vedis] and firepits [agnikundams] where oblations are to be offered to the Gods likewise a part of the smārta sutra is called Adyatamasastra. The Kalpasūtra which possesses all the three parts is called “Paripūrṇa Kalpasūtra”.

Mahadeva pandita the commentator of satyāśāḍa sutra says only six of the paripūrṇa Kalpasūtras of the Krishna Yajurveda have been in vogue in his time. The author of Agnivesya Kalpasūtra mentioned as many as eighteen Kalpasūtras . Vaikhāṇasa Kalpasūtra has been counted by both the above authors as one among the Kalpasūtras. However as many as forty texts belonging to various Kalpasūtras are available now though many of them are not complete in the sense in which we have explained the word complete [Paripūrṇa].

The Veda is the oldest record in the world and has been transmitted down to the present day by oral tradition. The word Veda is derived from the word “Vid” to know and stands for the means of knowing reality.

Along with the Vedas there has been, in existence another course of thought called Āgama, which arose as a distinct current with dependence upon the Vedas and so was later to the Vedas in origin. This however did not have any literature for a very long period.

The Vedas are also known by another name Nigama. The names Nigama and Āgama are obtained from the same root “gam” meaning to go and also to know both the Vedas and Āgamas mean thus to current of religious thought.

The Vedas are religious in character. They contain the hymns of invocation for God, who arrive at the sacrificial sessions, receive the offering made by the Priests and disappear. Many deities were worshipped in this way. Secular matters also are treated in them.

The Āgama has two divisions with the names Āgama and Tantra. These two must have been distinct from each other in the early periods. They became closely allied to each other with some common features. The names Āgama and Tantra were freely used to refer to both, the distinctive features however being kept on.

The Āgama is a source of knowledge. It treats the means and practices that would put an end to human misery. The practical part lies in worshipping God following the rules laid down in them.

The word “tantra” is made up of two roots “tan” and “tra”. The former means extending or elaborating the knowledge about the topics [tattva] which require to be studied. The latter root means protection. The two roots together means a system which provides people with the means of knowing reality and protects them from distress.

The present study is focused over Āyurveda and yoga subjects found in Āgama literature. Here the original sūtras and the commentaries are also considered where Āyurveda principles and yoga principles are explained at greater length. It is found that the contemporary texts in their references are also quoted by the commentators. Astonishingly Āyurveda subject matters are directly taken from Atharvanaveda. There is no mention about Caraka, Suśrutha and Vāgbhaṭa, from Bhela, Haritha and other disciples of Punarvasu Atreya or from other scholars of Āyurveda. Āgama sūtrakāras not quoted the exact textual references from Atharvanaveda, also while discussing āyurveda principles or from patanjali yogasūtras in discussing yoga sūtras. Narration of procedures explained in Āyurveda are seen in Āgama sūtras but no quotations are observed taken from Atharvanaveda directly.

1.2 Aims of the study

The study “Principles of Āyurveda and Yoga found in Vaikhānasa grhya sūtra” is aimed to upraise the inscriptions of Āyurveda and Yoga found in Āgamas, and it is with an objective to bring the principles of Āyurveda and Yoga for application in today’s context. At the outside, the older thoughts which are unchanged will have their value both as concept and as a practice from the times immemorial. As such, the Āgamas deal with the lifestyle of human beings, of course, with a religious touch.

It is aimed at putting critical analysis of the subject matter pertaining to Āyurveda and Yoga in Āgamas, only to the part of Smārta sūtras, nothing but grhya sūtras. Some principles such as sr̥ṣṭivikāsa are taken from the texts of Āgamas belonging to different śākhās of Vedas. A wide discussion is made by different commentators on Āgamas at different times. It is important to note that in application of principles as rituals involving chanting mantras, there are differences as per time, and are throughout the country. Of course, geographical specifications are not found very clearly in Āgamas.

Āgamass which are basing on concerned śākhā of vedas do have the mantras usually taken from that particular veda śākhā. At times as per the context other veda śākhā is quoted. As there is a similarity among such sūtras the discussion may be limited to the subject matter quoting variable applications. Saṃskāras are taken for lengthy discussions. Yoga sūtras quoted in original sūtras of Āgamas and commentaries are discussed in comparison with classical texts, and the applications are concluded. It is aimed to study the available literature along with commentaries with standard texts of Āyurveda and Yoga. It is aimed to suggest the principles which are adjudicated with logical explanations.

1.3 Objectives of the study

The objective of this study is to put the principles of Āyurveda and Yoga in practice in lifestyle. Almost all inscriptions are extinguished nowadays. There are some customs

followed by some of the families belonging to Brahmin caste even today. Since Āyurveda and Yoga are the two sciences imbibed with human life, the principles of respective sciences are incorporated in the Āgamas. It is found that both Āyurveda and Yoga principles are imposed with the rituals and chanting mantras.

There are certain common principles found in āgamas identical with Āyurveda, specially related to human physiology. Thus it is brahmemuhurteuttishtet, dantadhavana necessary to highlight their application. It is an important objective to understand the principles of “etc., with specific twig indicated, etc., Āgamas have discussed the saṁskāra at greater length quoting mantras from all over the veda śākhās. The events like marriage, upanayana, and also apara karmas are given importance and explained with rituals. Among such inscriptions rtusaṅgamanā is imposed with mantra and a ritual which demands the knowledge of physiological function of a woman. Thus it is an objective to have a correct interpretation and to put into practice. There are some difficult inscriptions related to surgical procedures found in Āgamas. The principles of yoga are highlighted by commentators on the original sūtras of Āgamas. The procedures of aṣṭāṅga yoga are to be given interpretations in right perspective as per the context. However the tāntrik explanations are at extreme and confined to understand on the knowledge of yoga

The present study will throw light on the points of making the principles of Āyurveda and Yoga to put into practice. The possibilities and probabilities are thoroughly evaluated and discussions and conclusions are given.

1.4 Need of the study

Though the Āgamas are the oldest scriptures deduced from the Vedas, they have their application in limited fields. So far, there has been no focused study over the subject of critical upraise of Āyurveda and Yoga material found in Āgamas literature. Ironically speaking, there was no reference found in Āgamas about Ayurvedic classics like Caraka,

Suśruta, etc., but, there was a mention about Atharvaveda, from where Āyurveda has been taken in Āgamas.

Basically, Āgamas deal with the general lifestyle of human beings and many inscriptions are found to be along with rituals. Āyurveda principles are found in the context of “Dinacharya”, which are as such adopted in Āgamas. Additionally, “āchamanavidhi” with chanting of mantra, “sauca” when to urinate or defecate, procuring danatakāṣṭha etc., are furnished with added rituals. There are certain similarities between Āyurveda and Āgamas.

There are certain inceptions from Yoga in Āgamas. Commentators have contributed a lot in adding and enlightening the knowledge quoting from various references. It is necessary to study the principles of Āyurveda and Yoga critically in the view of their application. There is a need to understand the principles in order to apply them practically. In original sūtras, the subject is hidden and it is known through the commentary. For the application of principles, additional knowledge is required from the respective science. Needless to accept that the Yoga darśana along with other authors of Yoga texts have their own influence as their references appear in commentaries of Āgamas. The procedures like prāṇāyāma are needed to have proper interpretations for proper applications.

1.5 Scope of study

The study of “Principles of Āyurveda and Yoga found in Vaikhānasa grhya sutra” is by itself a curtain raiser to new thoughts over older ideas. The sūtras found in Āgamas are advocated in the interest of society focusing over the lifestyle of human beings. It is found that the sūtras are having more ritualistic practices involving certain phenomena of human life. Many times, a sociological stigma mingled with human life like practice of caste systems and inscriptions pertaining to the people belonging to the respective caste are found. Moreover, certain chanting of mantras in the rituals of some performances cannot have specific interpretations, as they need to be quoted from corresponding

sciences. Such outside knowledge is to be borrowed as per the context, and exact interpretations are to be given clarifications with regard to their applications. Āyurveda principles found in Āgamas start from the day to day life of human beings. The inscriptions which are specific to the performances are also having Ayurvedic principles. Especially with saṁskāra, interpretations are needed for the principles noted there. Of course, there are some differences found between Āgamas with that of Ayurvedic classics and yoga texts. Sometimes, the physiological concepts in terms of doshas do have fundamental differences between Āgamas and original Āyurveda and Yoga texts. The commentaries are throwing light over the area where there is a need for explanations. The principles and concepts of Yoga practices in the context of salvation do have hidden explanations. Such things may not have a direct application in usual circumstances. For example, description of self-realisation in the lighter practices of Yoga may not be put into practice directly.

Thus, it is a very well-known fact that there is a scope of exploring areas regarding Āyurveda and Yoga principles found in Āgama literature. For example, in rtusangamana saṁskāra, a thorough knowledge of physiology of menstruation of that particular woman to whom saṁskāra is done, is a basic need.

1.6 Vicinity of the study

The present study is a very vast field and there should be vicinity with which pursuing matter is elucidated in the correct perspective. Primarily, the study involves Āgamas which are dating back to the Vedic age and the other two are Āyurveda and Yoga, which are also having a valid antiquity. Of course, the classics of Āyurveda and Yoga are referred to as important contexts in Āgamas.

Āgamas are propounded by great sages and are named after them. For example, Bodhoyana, āpastamba, Vaikhānasa, Pāraskara, etc., Since the sages are followers of different śākhās of the Vedas, the propounded āgamas are influenced by the corresponding Śākhā. Further, Āgamas do not have four divisions namely sroutha,

smārta, sulba and dharma sūtras. Sroutha describe the methods of worship of idols and the corresponding rituals. Smārta are pertained to ritualistic methods of performances of human life, like vivaha, upanayana, etc., which necessarily fall under saṁskāra. The total number of saṁskāra is 40, till the cremation of dead body and after death rituals. Sulbasūtras explain measurements of Yoga kundas. Dharma sūtra is the subject of classification of people in the society, their duties and the code and conduct of behaviour, etc., on some grihya sūtras, i.e., smarta part of Āgamas, the description of certain performances are given widely, and in some, they are not in length. The total sareerika saṁskāra upto panigrahana are 16 in general, except in Vaikhānasa grihya sūtra, where they are 18.

The present study is confined to grihya sūtras of all the Āgamas. There are some unpublished Āgamas, from which limited material is available. We may come across the sroutha part, flowers of trees and plants for worship, etc., are dealt with, which are not taken in the present study. The āgamas like Jaina āgamas, pancharatra āgamas, are included in the study because they are not found in the earlier classifications given by scholars. Probably, such Āgamas are developed in later periods in chronology of practice of Āgamas.

There is some special relevant material found in texts of temple worship like vimānārcaṇakalpam, belonging to Vaikhānasa Āgama. Such material is considered for the present study.

1.7 Antiquity of āgamas

Āgamas are dating back to the Vedic age. There are certain extrinsic evidences and some intrinsic evidences which confirm the antiquity of Āgamas. The contemporary literature with Āgamas explores the facts of identical descriptions as explained in Āgamas. The study of Āyurveda and Yoga materials found in Vedas, Upanishads and Puranas have already been conducted. Thus, the present study is focused over Āgamas, which has not been done so far.

1.7.1 Extrinsic evidences

Caraka Samhitā is considered to be the first text on medical science. There are some quotations to support that the period of sages who propounded the Āgamas is earlier than the treatise. Names of the sages found in Caraka sūtra sthana first chapter are Vaikhānasa, Valakhilya, Yajnavalkya, Atreya, etc., Thus, it is clear that such sages were very much earlier to Agnivesa, the original author of Carakasamhitā. Manusmriti is considered as the oldest authentic text, wherein names of Vaikhānasa, Bodhayana and āpastamba are seen. Thus, Āgamas are much earlier to Manusmriti.

Manusmrithi has prescribed Vaikhānasa Āgama regarding the rituals of Vanaprastha, the third one of the Ashramadharmas. Thus, Āgamas are earlier to the smritis.

1.7.2 Intrinsic evidences

Āgama literatures are in Sanskrit language which is almost in the style of Vedas. Āgamass quoted Vedangas at different contexts pertaining to idol worship, sacred fires, etc. Āgamas have no quotations from Āyurveda. Classics like Caraka, Suśruta, Vagbhata, Patanjali Yoga darsana are quoted by Āgamas sūtras and also by commentators.

Thus, Āgamas are earlier to the Ayurvedic classics. There is a mention in Āgamas that Āyurveda is a branch of Atharvanaveda.

1.8 Materials and methods of study

The present study of “Principles of Āyurveda and Yoga found in Vaikhanasa grihya sutra” is a literary and conceptual study. This involves the thorough elucidation of entire Āgama literature available as on date. Most of the published Āgamas are taken for the study along with the commentaries. There are certain Āgamas which are not being practised anywhere, or are practised very less. Āgamas like vadhula are not much known to the society. The practitioners are seen only in Kashmir.

Though the Āgamas are available in Sanskrit language having material related to Indology, sociology, customs, caste of the people, code and conduct for different groups of people in the society, they are not known with which they are deserved. Āgamas are evolved from Nigama, nothing but Vedas. Usually, the rituals suggested are advocated with chanting of mantras. The relevant mantras are taken from the specific portions of the particular śākhā of veda. For example, the Āgamas belonging to Krisnayajurveda might have mentioned a mantra from Rigveda. Thus, the study requires cross verifications as per the context.

In the present study, all the Āgama literature which is published is taken along with available commentaries. Some of the āgamas are being practised by a set of people with minor variables living at different areas. Basically, the performances of saṁskāra like marriage which has specific impositions to the particular group of people belonging to a specific caste. Sociological strategies are not suitable to impose such impositions as on today, owing to the frame of law and order and the constitution of governments. For example, age of bride prescribed in Āgamas is 8 years. This is not possible today. So, in applied aspect, the above mentioned facts will put the principle away from practice. Āyurveda and Yoga inscriptions are found in Āgamas specially in Vaikhanasa grihya sutra as per the context. Āyurveda sūtras are identical in Āgamas in the context of Dinacharya, starting from “brahmemuhurte.” While discussing the subject, Āgamas never quote any classical texts of Āyurveda in their Sūtras. But, their commentators have thrown light on the basis of darśanas and Vedas. It is known that Atharvaveda is quoted in the contexts of principles relevant to Āyurveda. However, a rare mention of medical and surgical procedures is advocated and they are discussed by commentators at a greater length.

The present study borrows the principles from Ayurvedic classics as per the contexts where such references are found in Āgamas and are elucidated. Such principles are put for critical analysis. Yoga darśana is an independent darśana, dealing with practice of Yoga procedures. Patanjali propounded yoga darśana with Ashtangayoga, and these yogasūtras are quoted by many sages in later periods. But, natural yoga science is somehow related with body science in the descriptions of body parts from the anatomical

and physiological perspectives. In āgama sūtras, there are quotations ascribed to yoga, especially while dealing with salvation. Practice of yoga procedures are extensively discussed with interpretations. The commentaries throw light over the practice of higher procedures where the practitioner is supposed to have self realization. All such sūtras are explained and critical analysis is made in this study. The study will focus mostly on the areas where the principles are practicable.

The study may be considered as threefold, where original sūtras of Āgamas with commentaries form the first fold, Sūtras found in Āyurveda and Yoga sciences fall in the second fold, and the third fold explores the application of principles in the form of suggestions (Discussions) .The literary collection of relevant portions forms the platform for analysis. Then, the elucidation of analysed principles is suggested in the approachable forms. The basic material is upraised from Āgamas and analysed with relevant sūtras from Āyurveda and Yoga classics. Then, the points are discussed critically and finally, suggestions are made in respective fields.

Chapter – II

Prelude of Āgamas

Āgamas are the classical texts propounded by various scholars and belonging to pre-purānakāla. These āgamas are derived from nigama, nothing but veda. The propounders of āgamas have given the principles from the respective śākhās of vedas. There are certain mantras taken from other sakha as per the context, thus the original sūtras have got the base from all over the vedas. The principles laid down in the āgamas are very much concerned with the day to day life of people. These are the textbooks falling under the branch “kalpa” of vedas and having the divisions of śrauta, sulba and dharma sūtras. The present study is concerned with the “smārtasūtra” which are otherwise called as ‘gr̥hya sūtra’. These gr̥hya sūtras incorporated the principles of other sciences like Āyurveda and Yoga. Basically all the gr̥hya sūtras are imposed with rituals involving sacred fire (homa). It is noted that the sūtras pertaining to awakening the brahma muhurtha, dantadhāvana, snāna etc. which are concerned with personal life of human beings. More over the events like marriage, nuptials, and such other are involved with performance of the sacred fire and chanting mantras in a particular style. These rituals are given in gr̥hya sūtras with mild variables in the performances. Such performances are found to be having the base of human anatomy and physiology, which are referred to atharvaveda.

These gr̥hya sūtras are structured in a pattern of older treatise into adhyāyās or khandas or both of them and further divided into patalas. Here are the gr̥hya sūtras described as it is said above.

1) Asvalāyanā gr̥hya sūtra: This is derived from ṛgveda. This gr̥hya sūtra having 4 adhyāyās, which are further divided into khandas. In a nutshell 16 saṁskāras described.

2) Khādīra gr̥hya sūtra(Drāhyāyana): this gr̥hya sūtra belonging to Sāmaveda and it is divided into patalas numbering in 4 and each patala is sub divided into 4 khandas. In this gr̥hya sūtra also there are 16 saṁskāras described.

3)Laugākṣī (Khātaka) gr̥hya sūtras: this gr̥hya sūtra belonging to Kṛ shna yajurveda and having 4 adhyāyās, as usual this gr̥hya sūtra also containing 16 saṁskāras.

4) Kauṣītaki ṛghya sūtras: This is belonging to ṛgveda, having 5 adhyāyas. Which are divided into khandas. This ṛghya sūtra also contains 16 saṁskāras.

5)Mānava ṛghya sūtram: This ṛghya sūtra is belonging to Kṛ shna yajurveda and the subject matter is divided into “puruṣas” and sub divided into khandas.

6)Pāraskara ṛghya sūtram(Kātyāyana) : This is belonging to Sukla yajurveda and is divided into adhyāyas. In this ṛghya sūtra also there are 16 saṁskāras described.

7)Bodhāyana ṛghya sūtra: This ṛghya sytra is belonging to Krishna yajurveda. The subject matter is proposed in “praśnas” and further divided into adhyāyas. In this ṛghya sūtra 16 saṁskāras only described.

8)kauṣītaki ṛghya sūtra: This is belonging to Atharvaveda. This is containing adhyāyas only, and having 16 saṁskāras.

9)Hiranyakshi ṛghya sūtra: This is belonging to Krishna yajurveda. This is divided into “praśna” and sub divided in to “patala”. The main saṁskāras are only 16.

10)Vārāha ṛghya sūtram:This is otherwise called “Maitāryaneya ṛghya sūtram”. This is divided into khandas. This ṛghya sūtra also containing 16 saṁskāras only.

11)Gobhila ṛghya sūtram: This is belonging to Sāmavedam and divided into “prapatakas”. This ṛghya sūtra also containing 16 saṁskāras.

12)Agnivesya ṛghya sūtram: this is belonging to Kṛ shna yajurveda and divided into “praśnas”, further sub divided into adhyāyas. This ṛghya sūtra also containing 16 saṁskāras.

13)Sāmkyāyana ṛghya sūtra: This ṛghya sūtra is belonging to ṛgveda, and it is divided into adhyāyas. This ṛghya sūtra containing 16 saṁskāras.

14)Jaimini ṛghya sūtras: This is belonging to Sāmaveda, and this is divided into “pūrva and para bhāgas”. This also contains 16 saṁskāras only.

15)Bhāradvāja ṛghya sūtram: this is belonging to Kṛ shna yajurvedam, divided into “praśnas”. This also contains 16 saṁskāras only. A special criterion is given for “rathārohana”.

16)Āpastamba ṛghya sūtra: This ṛghya sūtra belonging to Kṛ shna yajurveda,divided into khandas under the headings of “patala”. This is also containing 16 saṁskāras only.

17)Kouthama ṛghya sutrs: This is belonging to Atharvaveda, divided into adhyāyas containing 16 saṁskāras . Chandra darśana and nakshatra darśana considered as saṁskāras.

18)Vaikhānasa gr̥hya sūtram:This is belonging to Kṛṣṇa yajurvedam. The subject matter is divided into “praśna” which are divided into “patalas” and further divided into khanda. In this gr̥hya sūtra alone 18 saṁskāras are described. The viṣṇubali saṁskāra is special one, which is not found in other gr̥hya sūtras.

2.1 Vaikhānasa Āgama

Āgamas are secondary scriptures of Hinduism, more closely connected with rituals and temple culture. Of the three main branches of the āgamas, Saivāgamas, Saktāgamas and Vaisnavāgamas the last has split into two sampradāyas or traditions. They are: the Pāñcarātra Āgama and the Vaikhānasa Āgama. The latter derives its name from the sage Vikhanas who was the founder. Vikhanas, the Founder was a sage of great antiquity regarded as an incarnation of Viṣṇu (or an emanation from him, of Vedic wisdom) who popularized the cult of Viṣṇu in the country. He is sometimes identified with the creator, the four faced Brahma, also. He is said to have written two treatises-the Vaikhānasa Kalpasūtras and the Daivika sūtras

He had four chief disciples-Marici, Atri, Bhṛgu and Kasyapa to whom he taught the worship of Viṣṇu in great detail. Iconographical works prescribe that he is white in complexion, is clothed in golden coloured garments and has four arms. He holds a danda (staff) and has the ruru (antelope) as his mount. He is generally shown with his four disciples. His image has to be installed at the right side of the entrance to the mukhamandapa (front porch) in a temple of Viṣṇu .Vaikhānasa Literature The original, basic, work was the Vaikhānasa Kalpasūtras which is not available now. A list of all the works composed by the

four disciples may now be given:

1. By Atri (in 88,000 verses)

Ātreyantra; Pūrvātantra; Uttarantra; Viṣṇu tantra.

2. By Bhṛgu (in 64,000 verses)

Arcādhikārā; Citradhikara; Khilādhikārā; Khilatantra; Kriyādhikārā ; Manādhikārā; Niruktādhikārā; Prakīrṇādhikārā; Pratigr̥hyādhikārā; Paratantra; Varuṇādhikārā; Vāsādhikārā ; Yagnādhikārā..

3. By Kasyapa (64,000 verses)

Gnānakāṇḍa ; Satyakāṇḍa; Tarkakāṇḍa.

4. By Marici (1,84,000 verses)

Ānandasamhitā; Jayasamhitā; Gnānasamhitā; Samgnānasamhitā; Vijayasamhitā; Vijitasamhitā; Vimalasamhitā; Vīrasamhitā.

Only a few of these works have now survived.

They are:

Ānandasamhitā and Jayasamhitā of Marici;

Khilādhikārā, Kriyādhikārā , Prakīrṇādhikārā and Yagnādhikārā.of Bhrgu;

Ganānakāṇḍa of Kasyapa; Uttaratantṛa (or Samurtarchanadhikrāa) of Atri.

Some of the other, more important, works are:

Dasavidhahetunirupana (of Srinivasa Makhin, A.D.1050); commentaries on the Vaikhānasa Kalpasūtras and Sakalyāgama-sarasaJigraha by Nrsimha-Vajapeya-Yaji, advaita-bhāṣya on the Vedāntasūtras of Bādarāyaṇa, Uttamabrahmavidya and Vaikhānasa mahima by Srinivasa Makhin; Arcanārṇava by Kesavācārya; Prayogavṛtti (on the vaikhānasa sūtra) by Sundararaja; Vimānārcanakalpa by Raghunātha cakravarti and Setumādhavācārya.

All the treatises of the Vaikhānasa Āgama series are distinguished by their meticulous attention to image-worship and temple rituals. They also give the essential aspects of temple architecture. The Vaikhānasa Philosophy based on the commentary of Srinivasa Makhin on the Vedāntasūtras of Bādarāyaṇa mentioned above, one Raghupati Bhattācārya (also known as Vasudeva) composed a work called Mokshopāya pradīpika. Here he has systematized the philosophy of the Vaikhānasa Āgama which is practically the same as the Viśiṣṭādvaita of Ramānuja (AD.1017-1137). It is in prose and has twelve sections. Brahman or Paramātmā is the highest and independent reality. He has two aspects: the niskala (devoid of form and attributes) and the sakala (with form and attributes). In the sakala aspect he (known as Viṣṇu or Nārāyaṇa) is inseparably associated with Lakṣmi, even as the moon and its light are. He is Isvara, the supreme Lord, with the insentient prakṛti (made up of the three guṇas sattva, rajas and tamas) and the sentient puruṣas (jivas or individual souls) which are also eternal under his absolute control as dependent realities

These jivas who are atomic in size, are of three classes: nitya (immutable) or changeless like Ananta [or Adisesa], Sanaka and others); mukta (emancipated, though once in bondage); and, baddha (bound, souls bound by their prarabdhakarma). The baddha or the bound souls have been fettered, by being deluded by the maya of Isvara

(Viṣṇu) and can get liberation only by seeking refuge in Him, through devoted worship. The means of liberation are: jñāna (knowledge); upāsana (worship); prapatti (surrender); karma (ritualistic action).

However, samārādhana (worshipping Nārāyaṇa with intense devotion) is projected as the most effective sādhana. This can take anyone of the following four forms: japa (repetition of divine name); huta or homa (firesacrifices); arcana (iconic worship); dhyānā (meditation). Whereas huta is the worship of God in the amūrta (an-iconic) form, arcana in the iconic form has been declared to be the most effective of all. Mukti (emancipation) is of four types: sālōkya (to live in the world of God); samipya (to live near God); sarūpya (to have a form similar to that of God) and sayujya (being united with or merged in God). The last is considered the real mukti.

The Vaikhāṇasa treatises speak of four realms of Viṣṇu with one aspect of his presiding over each. They are:

Āmoda

Prāmoda

Sammoda

Vaikuṇṭha

Viṣṇu

Mahaviṣṇu

Sadaviṣṇu

Nārāyaṇa (or VyapiNārāyaṇa)

The four types of mukti mentioned are respectively related to these four realms. In the last state, the liberated soul enters into the supreme light and enjoys everlasting bliss. Corresponding to the four vyūhas of the Pāñcarātra system, Vaikhāṇasa too posits four aspects of Viṣṇu who is called the Ādimūrti.

The four forms are Puruṣa representing the quality dharma (righteousness); Satya, the quality jñāna (knowledge); Acyuta, the quality, aisvarya (glory); Aniruddha, the quality vairagya (detachment). Some aspects of yoga like Prāṇāyāma, nādis, kundalini, and cakras are also dealt with in the treatises of this Āgama.

The Vaikhāṇasas are a community of temple priests. They are ordained by birth to be priests and have to follow only that avocation. The sacramental rites that are prevalent

in a Vaikhānasa household include a unique ceremony called Viṣṇu bali (or garbhacakra saṁskāra). It is performed after the simanta, the ritual before childbirth conducted for the mother, in the bright half of the eighth month of pregnancy. It involves a homa and then offering to the pregnant mother, payasa (sweet rice-pudding) in which the emblem cakra (discus-emblem of Viṣṇu) and sankha (conch) have been previously dipped and a part offered in homa. While the woman is drinking it, a special mantra is recited. The belief is that during this ritual, Lord Viṣṇu himself will brand the arms of the child to be born, with the marks of sankha (conch) and cakra (discus), which he carries in his own hands. The practical import of this ceremony is that the child born as a vaikhānasa has already been sanctified by Viṣṇu himself and hence needs no more initiatory rites as the Pāñcarātra do. He acquires the right to be a priest of Viṣṇu by birth. He can perform the worship both at home and in temples after formal training in the process of worship. The vaikhānasa take to worship in temples as priests, not for seeking out a living such priests are called devalakas but with a sense of duty and obligation. It is the responsibility of the temple management to provide for their maintenance. The vaikhānasas bestow a very high place to the priest who worships in a temple. Whereas the icon acquires divinity after avahana (invoking), divinity, according to them, abides in him permanently.

Recitation of the Ātmasūkta (Vaikhānasa, Manthrapraśna 5.49) enables the priest to get identified with the cosmic form of Viṣṇu. Temple images of Worship the vaikhānasa mode of worship is essentially oriented towards Viṣṇu. In temples adopting their mode, there will generally be four or five icons of worship. The dhṛvabera is the permanently fixed stone image. Next comes the kautukabera, an exact replica of the original (but smaller in size) which receives the daily worship, hence being called arcanabera also. Then the snapanabera, an image used for naimittika or occasional rituals. Last is the utsavabera or autsavabera, used in worship for the sake of people who are motivated by worldly desires (kamyarcana). The kautukabera rests on an arcanapitha, a seat of worship. The snapanabera is placed in another enclosure called snapanamandapa which is outside the sanctum. The utsavabera too has its own special place. Viṣṇu is said to have taken three strides if the dhruvabera is Viṣṇu in the original posture, the three other images represent the same Viṣṇu in his three steps:

Kautukabera is the first step, snapanabera, the second step and the utasavabera, the third step. It is the spirit of the same original icon that has entered into the other three. Sometimes another icon is added to these three imovable images, called the balibera. This is used for the sake of distributing food daily to be the attendant deities located in the enclosures. If the same movable icon is used for all purposes, it is known as bhogabera. Sometimes the system of having five icons for one deity is compared to the establishing of and maintaining the five Vedic fires (garhyapatya, ahavaniya, daksinagni, avasthya and sabhya). Similar to the four vyuhas or emanations of the Pāñcarātra system, the Vaikhānasa system posits the caturmurtis. Viṣṇu is the Adimurti. The four murtis or aspects are: Puruṣa, Satya, Acyuta and Aniruddha. They also correspond to the four icons in the temple: Puruṣa is represented by the kautukabera, Satya by utsavabera, Acyuta by the snapanabera and Aniruddha by the balibera. During the actual worship, however, Aniruddha is omitted. The four images kautuka, utsava, snapana and bali are taken to represent Viṣṇu, Puruṣa, Satya and Acyuta respectively. In the temple worship of the Vaikhānasa system, these four aspects of Viṣṇu are visualized as four forms located around him, in the immediate enclosure: Puruṣa to the east; Satya to the south; Acyuta to the west; and, Aniruddha to the north. Iconographical works describe their images in different ways.

Though the Vaikhānasa Āgama gives primary importance to arca or murtipuja, to the images of gods, their consorts and attendant deities, the outlook is, in essence, idealistic. It holds that Godhead is sarvadhara (support of all), sanatana (ancient and eternal), aprameya (inscrutable), acintya (indefinable), nirguṇa (without attributes) and niskala (without parts).

It is all pervading even as butter in milk, oil in oilseeds or fire in firewood. However, even as fire blazes forth by friction of the arani sticks, Viṣṇu appears in the heart of the devotee by dhyānāmathana (churning due to meditation) or constant meditation. This is the 'sakala' form, the Absolute materializing itself due to the devotion and visualization of the devotee. Even then, worshipping an icon, properly prepared, and as per the rules given in the treatises, is extremely important. That itself can, ultimately, lead to salvation. This seems to be the sine qua non of the Vaikhānasa Āgamas.

2.2 Pāñcarātra Āgama

This āgama is believed to be propounded by a group of sages some where after purana period. There were sages by name Sandilya, Aupagayana, Maunjyayana, Kaushika and Bhāradvāja to receive first the Pāñcarātra tradition from Nārāyaṇa himself. The texts are called Samhitā, Tantra, Rahasya etc. the number of texts differ as 214, 225, and 289. Here are some names of such texts Sattvāta, Paushkara, Jayakhya, Lakshmitantra, Ahirbudhnya samhitā, and Parama samhitā.

The Pāñcarātra texts are classified as Divya, Munibhashita and Manusha. The followers of this āgama are found all over south India as priests in temples of vaiṣṇava cult. There may be minor variability in customs found in srauta, smārta rituals. However the rishi pravara may be in the same way for each family of the particular gotra.

The Pāñcarātra āgama is a text of rituals as other .gṛhya sūtras. The Yogapada of Pāñcarātraāgama is describing the practice of yoga as available in Patanjali yogasūtras. The concepts of each of the eight limbs of yoga are given to attain freedom from bondage. Yoga is the union between the individual and supreme soul. It is of two kinds, Sagarbha and Nirgarbha. Among the eight limbs, Yama is intended to prevent acts of evil consequences. The definitions given to some of the kinds of Yama, Niyama and others are different from these given by Patanjali. Ahimsa is cessation from doing harm to others through thought word and action. Asteya is absence of desire for others wealth. Brahmacharya is not considering of one's wife as an object of pleasure. Truth is utterance of useful words to convey the matters as they are. Aparigraha is left out. Daya, Sauca Dhṛti, Kṣama, Ārjava and Mitāhāra are included within Yama. Sauca is making all the senses fit for doing the deeds that are enjoined for practice. Dhṛti has the optative sense the categorical imperative for doing one's work even during times of calamity. Kṣama is to keep the mind unchanged even when there rise occasions to disturb it.

The Niyamas are regulative in character. They are five according to Patanjali. Santosa, among them, is contentment when incidents occur by chance. Tapas consist in reducing the body through observances like Kṛcchr, Candrayana and others. While Isvara-pranidhana is meditation to Patanjali, the Pāñcarātra reads this word as

Isvarapujana which means worship of God with devotion and according to one's capacity. Svadhyāya is replaced in this Āgama by the word siddhantasravana which means listening to the settled conclusions (siddhantas) arrived by the study of the meaning of the vedas and especially, the siddhanta, another name for the Pāñcarātra system. Dana, Mati, Astikya. Hri, Tapa and Vrata are added in this system making Niyama to be of ten kinds. Dana is giving to the deserving that which is procured in the right way. Mati is faith in taking up the work enjoined in the sastra. Astikya is scriptural decision for determining a matter as knowable through the vedas. Hri is shamefulness in doing a prohibited act. Tapa is training in the mantras as taught by the preceptor. Vrata is undertaking a means as instructed by good teachers.

Āsana the third limb is posture which can comfortably be adopted and kept on for a sufficiently long time. The Āgama texts mention their kinds differently, as eleven, others ten and still others eight. The Jayakhyasamhitā mentions only four of them.

The next limb is Prāṇāyāma which means controlling the vital airs. The vital are ten with the names, Prāṇa, Aāpna, Vyāna, Udāna, Samāna, Nāga, Kūrma, Kṛkara, Devadatta and Dhananjaya. They occupy some specific places in the body and play their own roles. Before taking up Prāṇāyāma, the tubular veins (nādis) have to be purified. There are 72000 Nādis in the body. These occupy the entire body from perineum (Mūlādhāra) and pass upwards upto Brahmarandhra on the top of the head. There are six circular regions (cakra) within the body through which the nādis pass. Among these veins fourteen are prominent and among them, three are of upmost importance. They are suṣumnā, Ida and piṅgalā. Suṣumnā and Ida is in the left nostril and Pingala in the right. Ida is filled with external air and let out through suṣumnā, after keeping it for 32 mātras. Similarly, suṣumnā must be used and air must be let out from within through Ida. This process is to be done for three months by which time the veins would become purified.

Prāṇāyāma is then to be taken up. It consists of three parts, Recaka, Pūraka, and Kumbhaka. Pratyāhāra is the next limb in which the senses are withdrawn from their objects. Dhārana is keeping the mind remain stable in Brahman. Dhyāna consists in the fixing up of the mind in God and meditating on Him. Samādhi is the last stage when the mere objects alone are present to the practise of Yoga. This results in the close communion with Viṣṇu.

Places like Prayāga, Kuruksetra, Brahmavarta, holy rivers and lakes like Ganga, Candrapuṣkarini and Pancanada, holy forests and others are the regions where yogic practice is to be undertaken.

Through Yogic practice, the yogi acquires the direct vision of viṣṇu, gets at him, speaks to him, speaks of the past and future and realises the ultimate reality.

2.3 Vimānārcanakalpa

(Moulika siddhāntas)

The concept of body constitution is explained in lengthy discussions in all of the Ayurveda classics. Here it is the same subject dealt in āgama literature where the concept has been incorporated in the context of human evolution in the nature. Basically the human being is one among the nature. Thus the concept has got base from the views of darśanas.

The configuration of panchabhutas in the human body is identical with the concept of Ayurveda. It is prithvi in the human body which is harder and jala is liquid. The heat of the body is agni. Whatever the movement in the body is because of vayu and whatever space is present in the body is of Ākāśa.

Attribution of elemental qualities to the sense organs is explained as, ears are originated from ākāśa, jalabhūta is predominated in tongue, vayu in skin and agni in eyes. Prithvibhūta gives rise to olfactory sense.

Regarding karmendriyas, ākāśa is responsible for speech, movement of hands is by vāyu, agni for feet, jala is for anus, prithvi is for genital organs.

There are body constituents which have domination of a particular bhuta. In a nutshell these are given as

- Asthi (bone), charma (skin), nādi (neuronal system), roma (hair), māṁsa (muscle) contain prithvi.
- Mūtra (urine), śleṣma (phlegm), rakta (blood), śukra (semen), and medas (adipose tissue) contain jala.
- Kshut (hunger), tṛṣṇa (thirst), nidra (sleep), ālasya (lethargy), Maithuna (libido) are due to agni.

Pracharana (locomotion), vilekhana (writing), akshiunmeṣa nimeṣa (opening and closing of eyelids) are due to vāyu.

Kāma (passion), krodha (anger), lobha (condused), moha (bewilderment), bhaya (fright) are due to ākāśa .

Three gunas are sattva, rajas and tamas.

Sattva qualities: Ahimsa, satya, asteya, brahmacharya, kalpana, akrodha, gurusevana, soucha, santoṣa, āstikya, ārjava.

Rājasa qualities: Ahamkāra, abhimāna

Tamasa qualities: Nidra, ālasya, moha, maithuna, steya etc.

There are 4 stages of mental sphere. Jagr̥tāvastha is that doing activities with 4 antahkaranas and 14 propensities. Swapnāvastha is the hidden activity of 4 antahkaranas. Suṣupti is the avastha with chitta alone. Turiyāvastha is meant only for salvation.

Chapter – III

Upraise of Yoga Knowledge in (Āgama) Vaikhānasa Grhya Sūtra

Āgamas have given knowledge of Yoga while discussing varnāśramadharma. Among all the Āgamas, those belonging to Yajurveda have appealing descriptions of Yoga, of which, especially “Vaikhānasa Grhya Sūtra” has a detailed account along with the commentary by NarisimhaVajapeyee.

Vaikhānasa Grhya Sūtra dasamakhandā describes “Yogi” lakshanas and kinds of Yogis, over which, the commentator gives elaborate details regarding “Yoga” and “Yogi”. The commentator expresses the views over the original Sūtra, from Patanjali and Vasishtha principles of Yoga. In original Sūtra, NivrthiYogi described in vasishthaYoga has been accepted as per Vaikhānasa Grhya Sūtra.

Pravrtthi Yogi is one who lives in the society with jñāna and is devoid of the desires. Truly speaking, Nivrthi Yogi is the one who practices and attains the state of being “beyond the birth and death”.

The commentator has given the explanations that nivrthi Yogi is of two types -bāhya and ābhyanāntara. Bāhyanivrthi is one who does the practice of ideal practices and ābhyanāntaranivrthi Yogi is one who does the practice of transcendental methods [with Budhi]. In a nut shell, aYogi is a person who practices an unbiased state of jīvātma and paramātma.

3.1 Pravrtti Swarūpa

Commentary over this Sūtra explores the meaning, which is based on knowledge of Darśanas¹

3.2 Nivrthi Swarūpa

The commentary over these Sūtras have been enlightening us the basics of Yoga with proper references from relevant sastras.²

pravrtti is the one who practices the karmas of life with no indulgence, having understood that the world is “Mithya” [no reality].

This is the commentary given by Nrisimhavajapayee over the Sūtra mentioned, referring to the Patanjali AshtangaYoga. It is considered that “pravrtti darśana” is the absolute knowledge about the creation, wherein 24 tatvas are described as per nireeswara pravrtti of Kapila Maharishi; having this tatva jñāna itself is “Mokṣa”.³

The details of pravrtti with respective to creation, Aṣṭa prakṛti and ṣoḍasa vikṛtis putting together 24 tatvas. Apart from these, Puruṣa is 25th one according to Seswara- pravrtti propounded by “Eswara Krishna”.

Here the Yoga darśana is based upon Nireeswara i.e., not accepting the “Puruṣa Principle”⁴

The details of prāṇāyāma and others are mentioned in abridged form.

Prāṇāyāma is “Koshtyavayorgatichedha Prāṇāyāmaha”, which means control of breathing with definite intervals. Here, the Koṣṭa refers to “pūppusa” one of the koshtāṅgas as mentioned in Āyurveda. This prāṇāyāma is of 3 types. “Sātrividhaha-Rechaka, pūraka, kumbaka prakārāth”.

Āsana means “Prāṇāyāma dupaYogi klesajayarthaha padabandhamāsanam”. Types of āsana mentioned in this context are “padmaka and swasthika”, etc., numbering 8, Pratyahara is described as, giving up indulgence and not to have relations.⁵

Out of these Pravrtti and Nivrtti pathways, Yoga is described based on Patanjali Yoga Darshana. In the Vaikhānasa Grhya Sūtra, it is given that “Yogi”, the one who follows Yoga is of three types, namely “Sāranga”, “Ekarsha” and “Visaraga”. In the same context, Pravrtti is defined as, having jnana and not to have desire⁶

Nivrtti is defined as, knowing that there is no birth and death state⁷. This Nivrtti is of two types:⁸

The first type, Bāhya is that, doing external rituals⁹

Vihita Sādhana is referring to the rituals to be performed at the concerned status of life i.e., nothing but “varṇāśrama dharma”

Second type, ābhyantara, that mentally practicing oneness with varṇāśrama rituals¹⁰

As per these pathways “Yogi” is one who makes Jeevātma one with Paramātma¹¹.

4 types of Yoga are there, they are mantra yoga, hatha yoga, laya yoga and rājayoga¹²
 Mantra yoga- As per Mantra deepika, controlling prana and apana, attaining oneness¹³
 The commentator has compiled the definitions of the Yoga types such as mantra yoga is that, chanting shadakshara or ashtakshara etc. mantras¹⁴

Another definition is that,

The Hamsa has got derivation as “Ha” is external and “Sa” is standing for exploration. Totally the word “Hamsa” connotes the meaning that which “explores the external world”. And it is the practice as per the sayings of Teacher against the suṣumnā i.e., Pratilomagati (of the Kundalini).¹⁵

Hatha Yoga

Hatha Yoga is that practice of mantrajapa with which some knowledge is gained and then food is forcefully controlled. Thus, it is Hatha Yoga.¹⁶

LayaYoga is that, manas is to be calm and there by vayu becomes stable.¹⁷

When vāyu gets stable, manas will also become stable¹⁸.

Rājayoga is the state in which manas is concentrated over paramātma and attain /self ecstasy and acquire “anima” like aṣṭasiddhis and person will be like kind¹⁹.

Mantra Yoga is of two types with different criteria

Vaidika, Tāntrika

Srauta, Smārta

Nitya, Naimittika

Sakāma, Niṣkāma

Tāntrika is that, panchākshara or ashtākshara etc. mantra practice with rituals²⁰

Smārta is that, practice of adhidevata mantra of jātakarma rituals²¹

Nitya is²²

Sandhyāvandana ritual practice on daily basis is Nitya.

Naimittika is²³

Practice of mrutyunjayamantra, nārāyaṇa mantra and devi mantra is naimittika.

Sakāma is that, performing ritual with a desire.

Performing rituals as duty without expectations, is Niṣkāma.²⁴

According to the practitioners of mantra Yoga, all the Yogas are part and parcel of the Mantra Yoga.²⁵

Through the practice of prāṇāyāma conquering the vāyu and there by fulfilling the puruṣārtha. According to aṣṭāṅgayoga, the human body is measured about 96 angulas.

Measurement will be with one's own angula²⁶. The total length of the body is 96 angulas.

Details of Pravṛtti śarīra as per Yoga is that there are 32 bones in the spine²⁷. There are 72,000 nāḍies all over the body, and the body is having vāyu which is known as prāṇa. This prāṇa is of 12 angulas. The prāṇa²⁸ mentioned here is situated in the middle of the body, which is in the colour of ripened blue berry. Middle of the body is considered as the Sikkhishānam. This sikkhishāna is in the shape of two rectangle squares overlapping each other and it is known that the prāṇa will be over the tip²⁹.

Middle of the body is described as under.

The description goes 2 angulas from anus³⁰, 2 angulas above and 2 angulas below from the base of the penis, which is measuring one angula. From this centre point, the circumference measuring 9 angulas over which the elevated 4 angulas, surrounded which is considered as Aayama. In a nutshell, this is shaped as egg and the same is made out of twak, asthi, etc.

Centre of the egg shaped one, there is a circle having 12 spheres. This circle (wheel) is the base to have the rotation for the jeeva which is being driven by the papa and punya. This is compared with analogy as a spider in the cobweb³¹.

This wheel is the base for the jeeva, and it is carried over by prāṇa and circulating all over the body by making kundalini as substratum, and its movement is by all means, i.e., longitudinal, horizontal and crosswise³².

The prāṇa which is wheel based circle makes the substratum for (Ātma) jīva that which moves around all to the body always and this is the place of Kundalini and making the movements for all the directions³³.

The kundalini is unification of ashtaprakrutis, i.e., primordial propensity in the hierarchy of evolution which is in the rounded form³⁴. This is compared with circular motion of āyu.

It's inlet is known to be the Brahmarandhram³⁵.

On continuous practice, one who gets ripened it gets ignited in Hridaya as the shape of serpent with enormous illumination³⁶.

Vāyu along with subtle forms of Vāta enters into suṣumnā³⁷. The elevated vāyu leads the other vātas to suṣumnā, which is in the centre. This suṣumnā is exactly in the

centre of all the nāḍies³⁸. And the other nāḍies are situated around the centre one as the folks of the wheel around axis³⁹.

Among all the nāḍies, 14 are very important⁴⁰.

These 14 are ⁴¹

1. Suṣumnā
2. Eda
3. piṅgalā
4. Saraswathi
5. Kuhu
6. Vāruṇī
7. Saptami
8. Yaśaswini
9. Poosha
10. Payaswini
11. Śamkhinī
12. Dasami
13. Alambusa
14. Śvetā

Suṣumnā is considered as pathway for Mokṣa, and it is said to be self illuminating and holding the entire universe. Probably the description is attributed to entire universe. The centre point of origin (skandha) suṣumnā came out as an offspring and for the human being it is located in the centre of back and radiating to the head. The suṣumnā considered as pathway for the salvation and the same is known as Brahmarandhra. Here, it is located, which is subtle and minutest of all, the principle known as vaiṣṇavī⁴².

Ida and piṅgalā are the two nāḍies, situating on both sides left and right respectively. In the idanāḍi moon is circulating, and in piṅgalā, sun is circulating and it is attributed that the moon is in idanāḍi, sun is in piṅgalānāḍi. Thus, ida is tāmasika and piṅgalā is rājasika and it is said that ida nāḍi is active in night, piṅgalānāḍi is active in day time. It is said to be inherent and secret regarding the movement of Suṣumnā⁴³.

Hereafter, the situations of all the nāḍis are seen.

Saraswathi and Kuhunāḍis are besides suṣumnā

Candhari and Hastijihwa are behind the ida.
 Gandhara and Saraswathi are on either side of şankini
 Viswadaranādi is in between Kuhu and Asthijihwa.
 Behind the piṅgalā, Pooṣa and Yasaṣwini are there.
 Varuni is in between yasaṣwini and Kuhu.
 Yasaṣwini is inbetween Pooṣa and Saraswathi.
 Alambusa and Viprendra are beneath the Kanda.
 Infrontof the Suṣumnā, extended upto penis Kuhu is situated.
 Varuni is extended below and above of the body.
 Yasaṣwini is from the face to big toes of the feet ⁴⁴.
 piṅgalā is extended to the end of the nose.
 Pooṣa is extended upto the eyes behind the piṅgalā.
 Payaswini and viprendra are upto the end of the ears.
 Saraswathi is extended upwards all over the tongue.
 Śamkhinī circulating the two ears in clockwise direction with upward movement.
 Behind the ida, gandhāraṇādi around the eyes in clockwise direction.
 Hastijihwa is clockwise, around ida and nose, and in the same way upto the big
 toes of the feet.
 Viswadaranādi is extended all over the body in clockwise direction.
 Alambusanādi is in downward direction upto the anal region.
 Thus, the above descriptions are on the origin of nādis and their arrangements ⁴⁵.

There is a mention of details of the types of vāta with their situations and functions.
 Usually 5 types of vāta namely prāṇa, apāna, samāna, udāna and vyāna which are
 considered in Āyurveda . Other than these 5, there are nāga, kūrma, krkara, devadatta
 and dhananjaya. Additional ones along with their situations and functions. Among
 these ten, earlier 5 are important and the description goes as under.

Place of Prāṇavāta – It is situated beneath the origin point of suṣumnā and having
 the sphere between mouth and nose, covering hrdaya (heart), navel region and also
 toes of the feet.

Place of apānavāta – It is situated in penis, anus, thigh, calf muscles, abdomen,
 pelvic and the root of naval region.

Place of Vyānavāta – Vyānavāta is situated in between ears and eyes. Brachial
 region (krukataka) and to the fingers then it is in between nose and eyes.

Place of udānavāta – It is situated in all the joints of the two extremities.

Place of samānavāta – Samānavāta is located all over the body, and it circulates in 72000 nādis.⁴⁶

The special 5 types of vāyu , namely nāga, kūrma, krkara, devadatta and dhananjaya are located in skin, bone and other tissues⁴⁶.

Functions of prāṇavāta:

Exhalation, inhalation, cough reflex, etc., are the functions of prāṇavāta⁴⁷.

Apāṇavāta function:

Apāṇavāta will eliminate urine, faeces etc.⁴⁸

Functions of Vyānavāta:

Extension, flexion, movement of body parts is the function of vyānavāta⁴⁹.

Function of udānavāta:

Udānavāta will have the functions of the upper body⁵⁰.

Functions of samānavāta:

All the functions of absorption in the body (at all levels) are done by samānavāta⁵¹.

Functions of Nāgavāta

Function of eructation reflex is done by Nāgavāta⁵².

Function of kūrmaavāta

Closing of eyelid etc., are the function of kūrmaavāta⁵³.

Function of krkaravāta

Hunger is under the control of krkaravāta⁵⁴.

Function of devadattavāta

It controls the indriyas and tandra⁵⁵.

Functions of Dhanañjayavāta

All the functions like getting utilized etc., are done by Dhanañjayavāta⁵⁶.

Qualities of a Yogi:

The one who acquire the knowledge of vāyu with its functions and places and having been performed the cleansing of the nādies, is devoid of all the karma (rituals), and he is who, observing yama, niyama etc., without any attachment, going to a remote forest and dwelling with eating fruits and roots where clean and beautiful place nearby a river or in the temple by making a beautiful hamlet with all protection, by (observing)

bathing three times a day, and knowing all mantra chanting with having been applied ash on the body, can practise “Yoga”⁵⁷.

3.2.1 Method of practising Yoga

The practitioner of Yoga is to sit either east or west, on the suitable platform with suitable posture. The neck, head and body are to be straight without any movement. He should have his sight on the tip of the nose and the right hand kept straight extended. The eyesight is on the tip of the nose with half lunar bend of two eyebrows, with concentration on the bliss between them. This should come to the 4th point among 7 prints, i.e., stages. The concentration with mind should be on the centre of that point (in between two eyes). Then the inspiration is to be taken with left nostril counting 12 matras (12 seconds)⁵⁸.

Thus the practitioner worships agni as it was told earlier, which is sparkling as garland. This is as a spot at the centre of sphere of agni. Then, the person should go for “rechana”, i.e., expiration slowly through piṅgalā, which is on the right side⁵⁹.

Opinion of Yogavasishta:

As per Yogavāsishtha, panchabhutas are explained about the positions in the human body with respective colours and the corresponding deities. They are as follows:

From feet to knees – place for prthvī

From knees to anus – place for jala

From anus to heart – place for agni

From heart to middle of the eyebrows - place for vāyu

From eyebrows to top of the head – place for ākāśa.⁶⁰

The above stanzas give us the knowledge of relevance between the primordial element and the concerned syllables, and diety.

Element	Syllable	Diety
Prthvī	La	परमेश्वरी
Jala	Va	विष्णु
Agni	Ra	रुद्र
Vāyu	Ya	महत्

Ākāśa	Ha	ॐ व्यक्त (जगदीश्वर)
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The practitioner of Yoga should draw the prāṇavāyu starting from the Prthvī to the Ākāśa.

At Prthvī on who holds the vāyu for 5 ghaṭikās (4 hours) will conquer the position.

At Jala, one who holds the vāyu for 5 ghaṭikās will conquer the diseases.

At Agni, one who holds the vāyu for 5 ghaṭikās will attain the state where no burning occurs with fire.

At vāyu, one who holds the vāyu for 5 ghaṭikās will conquer vāyu .

At Ākāśa, one who holds the vāyu for 5 ghaṭikās will conquer the death and attain Jīvanmukta state ⁶¹.

The person practicing Yoga will have no passing urine stools after one year. Then the person attains the state of having movement without any vehicle and the 5 important vātas holding their own places with eliminating all miseries to the person. It is the dhyānā (concentration) that which is responsible for bondage and liberty⁶².

A person's (mind) manas is held responsible to realise Ātma through dhyānā, which is possible by going through marma places and nāḍies separately by exploring vāyu sthanakarmas. The guṇa considered in two ways as „saguṇa “ and „nirguṇa “. Again, saguṇa is of 5 types and nirguṇa is only one. That only one nirguṇa is like light, i.e., jyōthirmaya, which is clean, devoid of impurity, eternal, and is has no beginning and no end. The same is in both the ways – sthūla (with shape) and sookshma (shapeless), and cannot be perceived by the organs. It is told that it does not have taste, smell, touch, etc., and that it is incomparable. This is nothing but Ananda, which does not undergo any change, that which is the only one existing and held responsible for discrimination between distance and nonexistence. That is only the thing taking the shape of everything and beyond all, it is that thing which is not knowable outside, but internally that is what exists⁶³.

The entity which is all-pervasive, omnipotent, omni-present and being the principle responsible for all purification and all means for everything and the unit of generative and causative is contemplated as two ways like formless and another one with form. This contemplation is that imagined lotus of eight petals at the heart, which, in turn is

the centre of the root measuring 12 inches in length with 4 inches width. This will blossom with prāṇāyāma and kept open for further practice⁶⁴.

The upāsana in dhyānā of saṁgū is, “I am the soul” in the meaning of “thy soul” is the ultimate one. It is to contemplate at the centre of the heart, i.e., reflection of origin saucer. This is surrounded by eight types of wealth. This lotus has the tube of knowledge extended to the root through which the energy is driven by prāṇāyāma⁶⁵.

The aṣṭadalapadma is in the pond of the hṛdaya, at the centre of mandala (self centre). The same is the enjoyer ultimately, which is indeclinable, i.e., nothing but paramātmā. A 16-petal-lotus in a downward position, from which a stream of ambrosia (Amrutam), flowing towards the sahasradhara is explained. The puruṣa is contemplated as the one who is complete with all organs of the body. The same is reflected as jīvātmā and declared as parabrahma, and said to be paramātmā, who is indeclinable. Thus, such contemplation is nothing but saṁgū dhyānā⁶⁶.

In the above stanzas Samādhi is explained as attaining equality jīvātmā with paramātmā. There is nothing but realization of soul of the person with that of the universal soul. The continuous contemplation is the state of Samādhi only over the universal soul and nothing else. This state resulting into Nityajñāna which is endless state and thus it is stated that this endless unification of jīvātmā into paramātmā is called Samādhi. The course of yoga process which is of 8 steps is pure and devoid of sins⁶⁷.

The practitioner of yoga is assumed to be undergoing four states and he is called truly the yogi. The four states are, 1st is known as “chanting of mantra in the shape of one deity” 2nd is “shapeless version”, 3rd is “continuous merging of mind” (with universal soul) & 4th is “devoid of cittavṛtti”. Thus the above is procedure of yoga and one who undergoes is yogi. And further, yogi is one for whom concentration does not go to worldly things, for whom mind will be stable, for whom without effort vāyu stands still. This is of 3 types,

Type – I is sārāṅga, one who is well-versed with kṣetrajñā

Type-II is Ekaṛṣi, one who has only one consideration.

Type – III is viśaraga, one who has diversified views.⁶⁸

3.3 Sāraṅga: (Nrisimhavajapeyee commentary)

Here the description of practitioners of yoga where their classification into 4 types are deserved.

1. The practitioner who will not interrupt cycles of prāṇāyāma is known as anirodhaka.
2. One who obstructs the cycles of prāṇāyāma is known as nirodhaka.
3. One who does the practice of yoga in righteous way is known as mārgaga.
4. One who practices yoga in unrighteous way is known as vimārgaga⁶⁹.

3.4 Ekarṣi (Nrisimhavajapayee commentary)

1. One who practices yoga following his family predecessors is known as Dūraga.
2. One who practices near generation is Adūraga.
3. One who practices yoga, putting his concentration at the centre of the eyebrows is called bhrūmadhyaga.
4. One who does not involve with recitations of mantra is called Asambhaktā. (One who indulges in worldly things)
5. One who practices with recitation of mantra and knowing the brahma is called sambhaktā⁷⁰.

3.5 Visaraga

The practice not confined to one method is (Ibid) “visaraga”⁷¹

One who practices yoga along with routine of life, knowingly about the kṣetra (body) and intern the practitioner is called kṣetrajña⁷²

3.6 Types of sāraṅga

3.6.1 (I) Anirodhaka

One who practices yoga with the understanding that he himself is Viṣṇu and accepting māyāvāda.⁷³

For this Anirodhaka practitioner prāṇāyāma and other yogic procedures are not required, because one who understand the self is nothing not Viṣṇu and that jñāna itself is leading to salvation (mokṣa)⁷⁴.

3.6.2 (II) Nirodhaka

Nirodhaka is the yogi one who practices prāṇāyāma, pratyāhāra, dhāraṇā, etc., of 8 and their differences numbering 8, totally 16, practicing till attaining the mokṣa. (As per vasishta)⁷⁵

3.6.3 (III) Mārgaga

Mārgaga is one who practices 6 of the 8 procedures explained in patanjali astangayoga. The commentator throws the light japa & arcana among these 6. And this mārgaga yogi⁷⁶

3.6.4 (IV) Vimārgaga

One who practices patanjali aṣṭāṅga yoga with yama, niyama, āsana, prāṇāyāma, pratyāhāra, dhāraṇā, dhyāna and Samādhi, is known as Vimārgaga. Vimārgaga's practice starts with yama and niyama, which are 10 each and totally 20 in numbers. Some people opine that niyama is devatāpradakṣiṇa and saṁdhyopāsanā, etc., But as per patanjali and vasishta-santoṣa, āstikya, dāna, īśvarapūjana, siddhāntaśravaṇa, hrīmati, japa and homa etc., are 10.⁷⁷

The description of yama and niyama are given in detail by the commentator defining every subject:

- The process in which an individual moves from place to place, thereby leading to the emaciation of the body is called tapa.
- Incidentally, it is available with that the practitioner is happy is called santoṣa.
- The belief in dharma and adharma is āstikya.
- Offering the alms with positive intention is called dāna.
- Worshipping either Śiva or Viṣṇu is called īśvarapūjana.
- Listening to the Vedānta and relevant knowledge is called siddhāntaśravaṇa.
- Having hatred towards negative attitudes about vaidika and laukika (spiritual and worldly things) pathways is called here.
- Having special interest towards prescribed activities is called hrīmati.
- The mantra preached by the master, whether told by the Vedas or not, when chanted, it is called japa.⁷⁸
- This japa is of three types – a. upāṁśu b. uccairjapa c. mānasa

Yama are 10 in number described here.

- The attitude which is by mind, by speech and by deed towards all living beings, harmless behaviour is called ahimsa.
- The saying with positive attitude which is true and piousness is called satya.
- By mind, speech and by deed, having no intention to take the belongings of others is called Asteya.
- Having no bodily attachment with others, except with one's own wife is called brahmacarya. In others opinion is serving the master is itself brahmacarya.
- Having similar attitude towards all – be it likes or dislikes is called kṣama.
- The state of the mind which is stable even at the loss of the wealth, money and relatives is called dhṛti.
- Having the attitude towards others, relatives, friends, and enemies as protecting oneself is called daya.
- By mind, by deed and by having similar attitude towards prescribed and unprescribed talk rituals is called ārjava .
- One who dwells with limited food as prescribed is called mitāhāra.
- Having cleanliness with mud and water is bāhyaśauca, and with ādhyātmika knowledge, having cleanliness of mind is ābhyantaraśaucam.⁷⁹

To conquer the kleśa (strain) in order to practice the prāṇāyāma, making the two legs in a posture is called āsana. This is of many types. It is said that āsana are as many as the types of living species.⁸⁰

There are ten āsanas prescribed in the context, namely – svastika, gomukha, padmaka, vīra, simhāsana, mayūra, kukkuṭa, badhra, kūrma, mukta.

- Svastikāsanam– Between two crossed soles, two thighs and calves are situated.
- Gomukhāsanam – Right sole is folded upon which crossing the left leg so that to seat on the right ankle is gomukhāsanam.
- Padmāsanam – On either side over the two thighs, two feet are to be placed to expose the soles. This is padmāsana.
- Vīrāsanam – To keep one foot on the floor and the second foot should be kept away with extended leg in sitting posture is vīrāsanam.
- Simhāsana – Having scrotum in between two feet extended on toes and seated on two heels so as to make the body bend forward, putting two hands on (palmar side of) the two knees is called simhāsana.

- Sāmudgāsana – Putting two palms over the floor and making the lateral sides of the abdomen over the dorsum of hands so as to make umbilicus centre with making central pressure is samudgāsana.
- Mayūrāsana – Making the hands rest on floor palmar side and elevating the body by bending the two legs forward so as to put the two soles over the head is mayūrāsana.
- Kukkuṭāsana – Sitting in padmāsana and making the two hands in between two thighs so that the palms are resting over the floor and raising the waist in air. This is called kukkuṭāsana.
- Bhadrāsana – Sitting freely by making two soles closer on opposite to each other and holding with the hands firmly is bhadrasana.
- Kūrmāsana – With elevated waist over the two heels and putting pressure on the upward direction to the anus is kūrmasana.
- Mukthāsana – Same as kūrmasana, pressing the muscles of the back of the thigh is mukthāsana.⁸¹

Among these āsanās, svastika, padmaka, vīra, simha are the preferred āsanās, and they are known to be best āsanās. And, among these four svastika and padmaka are very beneficial. By practising these two, all the diseases will be cured⁸².

The above said āsanās are to be practised for a month as they are prescribed which is known as vāstāsthāna with the erect posture on the same axis of body, neck and head without any bending. At the same time, mouth should be closed. There should not be any type of movement anywhere.

3.7.Prāṇāyāma

The practitioner should have the concentration at the tip of the nose. With the right hand of the yogi putting the “vaṁ” syllable in the air and at the center seeing the candramaṇḍala, and should inhale the external air through “Īḍanāḍī” to the extent of time taken for 12 mātra, and then should exhale with „piṅgalanāḍī” slowly. Then the same kind of act should be done on opposite side. Six cycles like this will clear the nāḍī, i.e., NāḍīSuddhi will be attained. The entire process is called prāṇāyāma⁸³.

Different opinions are given here under

The practice of making equanimity of prāṇā and apāna is prāṇāyāma.

Prāṇā is the vāyu of one's own body and its regulation is called prāṇāyāma⁸⁴

This prāṇāyāma is constituted by three steps. They are recaka, pūraka and kumbhaka.

These three are to be understood as steps of the process of prāṇāyāma only⁸⁵.

3.8. Procedure of Prāṇāyāma:

In prāṇāyāma, recaka is the first step. Closing one nostril with one finger, exhaling the air from the body to the outside is called recaka⁸⁶.

Closing one nostril, inhaling the outer air through other nostril into the belly is called pūraka⁸⁷.

As a filled pot, the inhaled air which is retained in the body is called kumbhaka⁸⁸.

As per the time gap, classification of prāṇāyāma:

Prāṇāyāma is classified into 4, according to the time of procedure and other qualities⁸⁹.

Prāṇāyāma in 12 seconds is of least type. There will be only one cycle⁹⁰.

Prāṇāyāma in 24 seconds is the medium one where two cycles are there⁹¹.

There will be 36 seconds for prāṇāyāma in which 3 cycles are seen, and is considered superior⁹².

Prāṇāyāma during which sweating, body thrill and movement of body parts is observed, is the best one⁹³

Here are the effects of prāṇāyāma. There will be happiness and horripilation. Due to happiness, there will be lachrymation in joyful thoughts and there will be a feeling of undoing of the body parts. Finally, a constant steadiness will be acquired.⁹⁴

This prāṇāyāma is of two types again, namely agarbha and sagarbha. Prāṇāyāma done without any chanting and meditation is agarbhaprāṇāyāma. Prāṇāyāma with chanting and meditation is called sagarbhaprāṇāyāma.⁹⁵

Sagarbhaprāṇāyāma is 100 times greater than agarbhaprāṇāyāma and sagarbhaprāṇāyāma is advisable⁹⁶.

This is the detailed description of method of prāṇāyāma. This chanting of “om” with distinguished syllables such as “a”, “u” and “ma” with along with recaka (Exhalation), pūraka (inhalation) and kumbhaka (retention) is instructed. During such practice, one should meditate the “aum” and other Gods. This is under the steps of:

1. Closing one nostril with one finger and inhaling the air through “iḍa” nāḍī (left nostril) in to the body with the time scape of 16 seconds and at the same time, one should meditate on lord Viṣṇu.
2. Having the air taken in (with „ma”) one should meditate on Lord Śiva with the time scape of 64 seconds or as per one’s own capacity (opinion of some scholars).
3. The air within is exhaled with time scape of 32 seconds through “piṅgalanāḍī” i.e., right nostril. Here, for 16 seconds “rukāramūrti” should be meditated.

Then the inhalation should be with piṅgalanāḍī, during which 16 seconds rukāramūrti should be meditated. It should be followed by retention of air, i.e., kumbhaka, during which makāramūrti should be meditated and at the same time 40 times praṇava (Aum) should be chanted, or as per one’s own capacity praṇava should be chanted. Then by „iḍanāḍī”, air should be exhaled slowly, during which 16 seconds rukāramūrti should be meditated. And the cycle should be repeated with inhalation through „iḍa” again. This should be done daily for one year or 6 months or one month. Thus, one will have purified soul and attain salvation.⁹⁷

3.8.1. Benefits of Prāṇāyāma:

One who practices prāṇāyāma will acquire the following – laghutva (feeling of lightness), śīghragāmitva (fast moving), utsāha (enthusiasm), svarasauṣṭava (clear voice), sarvaroganāśa (curing all the diseases), bala (Strength), tejaḥ (glory), svarūpa (handsome), dhṛti (proper judgement), medhā (intelligence), yuvatva (youth), sthiratva (firmness), prasannatva (fulfillment), tapaḥ (perseverance), pāpakṣayā (devoid of sins). Prāṇāyāma itself is the conquering of vāyu. This gives less passage of stool, urine, and expectoration and acquires the greater eating capacity and ultimately long life⁹⁸.

3.9. Pratyāhāra

Retrieving from any aim is pratyāhāra. This is of 4 types⁹⁹.

Retrieving the senses from their concerned targets will fully and forcefully is called pratyāhāra of first type.¹⁰⁰

One who sees the things as nothing but one’s own self is the second type of pratyāhāra¹⁰¹.

The practitioner should perform the rituals which are useful for the body, not pertaining to the externals but preferably with mind, is the third type of pratyāhāra¹⁰². The retrieving of mind in a systemic way so that the practitioner withdraws from feet, toes, ankle, calf muscles in between the knees, two thighs in between, anus (the center of the body), penis, umbilicus, heart, throat, buccal cavity, base of the palate, base of the nose, two eyes, between eye brows, forehead proper and the main vital points, i.e., marma, gradually one after the other in a step ladder pattern, attracting (withdrawing) vāyu (within) is the fourth type of pratyāhāra¹⁰³.

3.10. Dhyāna:

Dhyāna is that where meditation with mind over Viṣṇu or śiva, without intermission. It is the strongest continuous flow of meditation by mind (as a state of agony)¹⁰⁴.

This dhyāna is saṁgha and nirṁgha.¹⁰⁵

Saṁghadhyāna is of 5 types. These types are described about the descriptions of the deities in the meditation as per the Vaiṣṇava cult. In a nutshell, it is¹⁰⁶:

There is only one nirṁghadhyāna.

It is the meditation over the formless, indeclinable, having been seen or not seen internally, on outside omnipresence and seen everywhere with divine touch felt of one's own self is called nirṁghadhyāna.

Such meditation is done for 6 months a person can attain state of conquering death.¹⁰⁷

There will be long life for the person having attained the aṣṭasiddhi is such as aṇimā, laghimā, mahimā till eśvāyaprāptiḥ.¹⁰⁸

3.11. Dhāraṇa:

Dhāraṇa is the state of mind placing over the meditating object. Meditating object is given earlier in dhyāna.

This dhāraṇa is of 5 types¹⁰⁹.

1. Heart at the inner cavity and outside in the space, putting dhāraṇa is first one.¹¹⁰

2. In the pañcamahābhūtāḥ concentrating the mind as „la” in prthivī, „va” in ap, „ra” in tejaḥ, „ya” in vāyu and „ha” in ākāśa is the type of dhāraṇa.¹¹¹

3. The pañcabhūtā namely prthivī, ap, teja, vāyu and ākāśa are attributed with niruddha, achyuta, satya, puruṣa and Viṣṇu, the deities, which is the third type of dhāraṇa¹¹²

According to some, the deities are Brahma, Viṣṇu, Rudra, Eswara and Sadaśiva are five deities for pañcabhūtā.¹¹³

3.11.1 Procedure for Dhāraṇa

During the practice of dhāraṇā, the practitioner should draw the vāyu at the place of prthivī, i.e., from feet to knees, meditating the relevant deity and should meditate for 5 ghatikakāla and conquer prthivī. Then from knees to the anus, the vāyu is brought with meditation over concerned deity and should meditate for 5 ghaṭika and acquires release from all the diseases.¹¹⁴

The practice of dharma is continued with the agnīsthāna, i.e., from the anus to the heart, to which vāyu is drawn and meditating the concerned deity for 5 ghaṭika gives the state of non-inflammability.¹¹⁵

From the center of the heart and to the center of the eyebrow, it is vāyu's place, and the practitioner should draw vāyu up to that point for 5 ghaṭika and conquer the vāyu. Practitioner gets capability to move in space.¹¹⁶

From the center of the eyebrows to the head, it is the place of ākāśa, to which vāyu is drawn and meditate over the concerned deity for 5 ghaṭika. Then the practitioner attains salvation (jīvanmukti).¹¹⁷

3.12 Samādhi

Samādhi is defined as bringing the jīvātmā on par with paramātmā. This is the state where jāgrta, svapna and suṣupti (trimātra) are unchanged as solidified curd losing the form, is called Samādhi by some other scholars¹¹⁸.

Practitioner has to practice Dhāraṇā, Dhyāna and Samādhi, each for 12 hours. The state of Samādhi can be attained as per the practice of the previous ones. It is a steady state of mind with no change is seen.¹¹⁹

The practitioner who practices dhyāna, dhāraṇā and Samādhi on the lines said above, could not listen anything, could not smell, could not see, could not have touch sense and cannot have the saṁkalpa (drive). He will be just like wood log which will not have any response. He would be like a lamp put in place where air currents are not there. He will never have any movement. Such person who practices this Aṣṭāṅga yoga will be devoid of ālasya (laziness), tīvra vyādhi (diseases of high intensity), even tolerate the places of danger, unstable nature of mind, aśraddhā (unattentiveness),

bhrāntidarśana (bevilderment), duḥkha (miseries), durmanasya (timid mentality), viṣayaloluptva (indulgence), etc., And with wisdom the things are done, no attachment will be there to such person. He will have salvation in his hand.¹²⁰

There are two kinds of practitioners, namely – Ekarṣya and Dūraga. The following descriptions are about their practice of yoga.

This is the explanation regarding the process of attaining salvation by a practitioner. Through piṅgalanāḍī wisdom enters into the Ādityamaṇḍala and gets united with the puruṣa present there. Then it enters into the Candramaṇḍala and unites with puruṣa there and above that it enters into the vidyutamaṇḍala and gets united with the puruṣa there and finally goes to the vaikunṭha.

Thereafter, NrisimhaVajapayee, the commentator of Vaikhānasa grhya sūtra has given the anguli pramāṇa, añjalī pramāṇa, and Saṁkhya pramāṇa of body. There are wide mentions about tantric anatomy with spiritual focus.¹²¹

There is anāḍī by name piṅgala, which is considered to be the pathway for attaining salvation. As such, the piṅgalanāḍī is one of the three most important nāḍī. Hereafter, the description goes with the measurement of the parts of the body. It goes with –

- All the living beings are measured about 96 aṅgulā with their aṅguli (living beings are humans)
- There are 363 bones in the human body.
- Head contains 40 bones.
- Neck region – 50 bones and shoulders
- Hands – 50 bones
- Chest region – 5+5 bones
- Abdomen region – 30 bones
- Anterior pelvis (testicular region) – 20 bones
- There are 3+3 sevanyāḥ
- In penis, only one and 3 in thigh region
- 50+50 in two knees
- 5+5 in the calf areas
- 10+10 in two feet and 5+5 fingers
- 50 in the back of the pelvis
- Nāḍī are in number 3,01,000
- Joints and snāyu are in number 9,000

- There are 72,000 nāḍī.
- There are 200 āyu marma.
- There are 3, 50, 00,107 romachidra.
- There are svedovahasrotas in number 60,70,000
- There are peśī in number 500.
- There are joints in number 200.
- There are 9 out pass (apertures).
- Blood is in 10 añjalī.
- There are 8 añjalī of mala.
- There are 7 añjalī of mūtra.
- There are 6 añjalī of pitta.
- There are 5 añjalī of śleṣma.
- There are 4 añjalī of vasā.
- There are 3 añjalī of medas.
- There are 2 añjalī of majjā.
- There is 1 añjalī of śiromajjā.
- There is ½ Añjalī of śukra.
- ½ Añjalī of śukra is ojaḥ.
- Or, there is ½ prasrthi of ojaḥ.

Hereafter, the description is identical with ayurvedic concept of “yāvantopuruṣetāvantoloke”

Thus, it lies at feet, ankle, calf, knee, thigh, anus, at mūlādhāra, umbilicus and the heart, throat and buccal cavity, center of the eyebrows, forehead, and finally the head where all the universe is there. At the urine, universal rasa is attributed. In the śukra and rakta “brahmāmṛta” is there. All the sapta samudra (7 oceans) are there in the tvak, rakta, māṁsa, medas, majjā and śukra.¹²²

Saptadvīpāḥ

The hierarchy of the ṣaḍcakraḥ, named “kulaparvatā” extends up to brahmarandhra. Śīras (head) is meru, where jñānāmṛta is considered as gaṅgā. Meru’s feet contain wheels of sun. Slightly above it, the moon is located. This is where prāṇā marma is located. It is all-pervading in brahmāṇḍa and piṇḍāṇḍa. In such body, two aṅgula above guda, two aṅgula below the penis, with the circumference of one aṅgula, at the center of the body of a yogi is considered kandamūla (root of the spiritual energy). At

its tip, there glows the golden flame with three or four angles. This flame is compared with the “nīvāraśūka” and at its tip, 9 inches above the center of the body with 4 aṅgula circumference with elevated space (maṇḍala) the root is there, according to some experts. At its center, the nābhi is there with 12 angled wheel over which prāṇa is expected to be seated. The jīvātmā is riding over such prāṇa. According to some scholars, from umbilicus upward, downward and sideways, kuṇḍalinī is placed, which is called “mūlādhārakanda”.

It is understood that kuṇḍalinī śakti is “serpentine” in shape and originated from aṣṭaprakṛti and it is encircled as a conch and appears to be a serpentine encircled śivaliṅga according to some scholar. The goddess kuṇḍalinī, the shape of serpent with all the parts encircled is the energy with its hood, secretly runs along with the suṣumnā reaching the brahmarandhra. The wheel of the kuṇḍalinī, all the nāḍī are concentrated, including the 14 important nāḍī, namely, suṣumnā, ida, piṅgala, sarasvatī, kuhū, vāruṇī, yaśasvinī, pūṣa, payasvinī, śaṅkhinī, gāndhārī, hastijihvā, viśvodarā and alāmbusā.¹²³

Among all these nāḍī there are three most important nāḍī, namely Ida, piṅgala and suṣumnā, of which suṣumnā is the most important one, which is in the tube, existing in the centre as a hollow bamboo extending to brahmarandhra. Through this nāḍī, the vital energy runs over naming vaiṣṇavī, sāttvikā, mokṣagāminī. According to some scholars, the centre of the suṣumnā up to the brahmarandhra is the place for kuṇḍalinī. To that suṣumnā left side at the end of the nostril (inner side) idanāḍī is there, which is tāmasīka, and is originated from the moon. On the right side, inner side of the nostril, which is rājasīka and called piṅgalanāḍī.

- At the end of the tongue: sarasvatīnāḍī
- At the end of the penis – kuhūnāḍī (backside of the suṣumnā)
- In the left eye: Gāndhārīnāḍī
- In the left side big toe – Hastināḍī
- Between Gāndhārī and Sarasvatī, behind the ida and jihvā, at the end of the left ear – Śaṅkhinīnāḍī
- Between kuhū and hasti at the tongue, spreading all over is – viśvodarānāḍī
- End of the right eye – pūṣanāḍī
- Right big toe – Yaśasvinī (behind the piṅgala)
- Between Yaśasvinī and kuhū – vāruṇīnāḍī (spreads all over)

- Between pūṣa and Sarasvatī in the right ear – payasvinīnāḍī
- At the centre of the rhizome (paddy) – alāmbusānāḍī

All over the above said nāḍī, daśavidhavāyu are travelling along with the concerned agni. They travel downwards from the centre to the nostril, to the hrdaya, to the nābhi, to the big toes, wherein prāṇāvāyu, 10 aṅgula above the centre that exists. Apānavāyu – pelvis, groins, anus, penis, knees, calf muscles, lower abdomen and umbilicus are the places to travel. Vyānavāyu exists in ears, eyes, nose and inner side of the nose. Udānavāyu exists in feet, hands and joints of all parts of the body. Samānavāta supplies the rasa (from annam) all the body parts through 72,000 nāḍī and this samānavāta is spreading all over the body.

Nāga and other vāyu are residing in tvak and other dhātu.

- Prāṇāvāyu is controlling inhalation and exhalation.
- Apānavāyu is regulating defecation and micturition.
- All the activities of the body are under the control of vyānavāta.
- Udānavāta does the functions of elevation in the body.

As a whole, vāta controls the function of śoṣaṇa, i.e., absorption at tissue level as well as cellular level uptake.

- Nāgavāta controls udgāra(eructation)
- Elevation of palpebra is by kūrnavāta.
- Hunger is by krkaravāta.
- Devadatta controls tandra.
- Absorption is by dhanañjayavāta.

At the centre of the body there lies agnimaṇḍala, sūryamaṇḍala, candramaṇḍala, tejomaṇḍala, etc., where Brahma, Viṣṇu and Śiva are there, and the paramātmā with the universal bliss also exists there.

According to some scholars, back of the pelvis, end of spinal column, mūlādhāra, liṅga, nābhi, hrdaya, kaṇṭha, āśya (buccal cavity), middle of the eyebrows, in the shape of half-moon where the presence of Viṣṇu having the heavenly sound like dhruvamaṇḍala with 16 base, is the place for paramātmā. At the outset, mūlādhāra, svādhiṣṭhāna, maṇipura, viśuddha, tālumūla, bhrūmadhya, lalāṭa and brahmarandhra are 9, considered to be the place for the parabrahma. According to some other scholars, there are only 3 places for parabrahma, namely - adhāra, hrdaya and brahmarandhra.

1. At mūlādhāra with 4 angles, the wheel having va, śa, ṣa, sa syllables at 4 petals of golden yellow color exists.
 2. At līṅga, the wheel is having 4 angles ba, bha, ma, ya, ra, la, 6 syllables with 6 petals lotus having fair color, face directing downwards is there.,i.e swādhishātna.
 3. At nābhi, a wheel with 10 angles, having syllables da, dha, na, ta, tha, pa, pha with the color of sphaṭika, a lotus, is there, and is called manipūra.
 4. At heart, the wheel with 12 angles, having syllables ka (क) to tha(ठ)(12 in number) with the glow of sūryamaṇḍala lotus is there. Some people say that the flower is like kadalīpuṣpa with 8 petals, and is known as anāhata.
 5. At tālumūla a wheel with 16 angles with svarākṣarāḥ of 16 with the color of candramaṇḍala, a lotus is there, which is called vishuddha.
 6. At bhrūmadhya wheel with ha and other syllables, a lotus with two petals like lighting colors a lotus is there.It is called ajnā chakra.
 7. At brahmarandhra, sahasrārācakra is there with many colors having 1000 petal lotus, with universal bliss and ambrosia a lotus facing downwards is there.
- (refer to plates I, II, III, IV, V, VI, VII and VIII of chapter III)

A yogi having the practice of aṣṭāṅgayoga with above said śārīra, practicing prāṇāyāma with which the puruṣa is elevated and the jīvātmā travels through piṅgalanāḍī (Ādityamaṇḍala) enters into the suryamaṇḍala of interior heart. There, the existing puruṣa having tejorūpa unites with paramātmā, the jīvātmā having been united and travels through idaṇāḍī where the Candramaṇḍala in tālumūla it enters, there the jīvātmā reunites with the tejorūpapurūṣa and then comes into candranāḍī forms itself amrtamayapurūṣa. Such union of Viṣṇu damunation enters into suṣumnā and that jīvātmā enters the thiatinmaṇḍala at bhrūmadhya. There it unites with puruṣa of lightning color; again this jīvātmā enters into lalāṭa. There, it unites with half-moon-shaped Viṣṇu dominating with heavenly sound dhruvamaṇḍala which is considered to be manonmaṇī. At that dhruvamaṇḍala having amrtais saccidānandasvarūpa– parabrahma, which is considered as bhagavāta, Nārāyaṇa, it unites. The same place is imagined as vaikunṭha, which is indeclinable. Such an incomparable, all pervading salvation is called vaikunṭhasāyujyam.

Next, the description starts with “Dūrāga”, another kind of yogi. One who practices Aṣṭāṅga yoga, through piṅgalanāḍī, makes his jīvātmā go out and enter into the Ādityamaṇḍala to unite with the puruṣa present there. Then, he makes that jīvātmā

come out of Suryamaṇḍala and enter into the Candramaṇḍala and enter into the puruṣa there. Then, that jīvātmā comes out and enters into tejomaṇḍala and unites with puruṣa there. Then it comes out and enters into Vaikuṇṭha in brahmāṇḍa and unites with saccidānanda ādinārāyaṇa. That ādinārāyaṇa is vedoktapuruṣa. And this puruṣa is praised with many hymns. It is believed that this jīvātmā again enters into the Indraloka and unites with puruṣa present there. Then comes out and enters into Śivaloka which unites with puruṣa there. And the same happens with brahmā in brahmaloka. So also is the phenomenon in Viṣṇuloka with Viṣṇu. Then finally above all, it unites with parabrahma, who is none but Nārāyaṇa of parabrahma.

Adooragā is another kind of Yogi. One who is kṣetrajña (knows the body), having the knowledge about paramātmā and his unity with paramātmā, is considered as Adooraga. Here, the commentator explains as the jīvātmā uniting with parabrahma, through the nāḍī aperture (Nāḍīrandhra) of that particular yogi who is kṣetrajña (through which the jīva comes and unites with paramātmā). Such jīva rides over prāṇā. This is possible only after the practice of āsana, prāṇāyāma, pratyāhāra, dhyāna, dhārma, Samādhi, practice of bringing out the Vāyu through the iḍanāḍī and drawing to the udara and then to the thumb, then mouth, then to ears, to index finger then to the eyes, then to the middle finger, then to face and nose and finally concentrating all strength and vāyu with mediating over sakāra and nirākāraparamātmā are done.

The elevated kuṇḍalinī in the blossomed lotus traverses through the tube which is there in the suṣumnā and passes through brahmarandhra as a thread in the stalk of the lotus reaches the head. There, heavenly sounds are observed.

Such sounds are like vīṇā, śaṅkha, megha and also water flowing through the mountain. Through suṣumnā, the head of the indriya manas, which is known along with kṣetrajña (jīvātmā) comes through vyomarandhra will be releasing the lotus of 1000 petals in dhyāna. The realization is equivalent with jñāna of “tattvamasi”, which unites with the paramātmā. This is the union of kṣetrajña with paramātmā. Thus, the union of kṣetrajña with paramātmā is considered to be nullifying all the things between bhūmi and antarikṣa, including Svarga. There is no sukha, no duḥkha, no dharma, and no adharma. Everything will be nullified. Everything merges with nirākāra as ākāśa, because ākāśa is nityaga as per tarka.

Bhrūmadhyaga is a kind of yogi who makes his jīvātmā unit with paramātmā through satvarūpāgni drawn to his bhrūmadhya, thereby getting at thumb and other five places

then through piṅgalā bringing it out at end of pralaya or yoga end. Satvarūpāgni is commented as Viṣṇu himself. Its tip is through suṣumnā; in the meditation the lotus will be blossomed. The elevated kuṇḍalinī comes through the suṣumnā. The jīvātmā is drawn to the head, then bringing to the thumb and other five places, and at the places of pañcabhūtā meditating over deities of the places as the meditation done for regular practice.¹²⁴

One who practises yoga with no definite pathway, despite knowledge on various fields, goes with mutilated path, is known as visarga.¹²⁵

3.13.Means and ways to attain Mokṣa (Mokṣopāya)

It is instructed to the practitioner of yoga, that one should concentrate on worship of Idol. Then to meditate on absolute oneness, i.e., “Parabrahma”. This will be meditating on “aum”, which should be continued till the salvation is attained. Virtually the meditating object is described with so many adjectives and in the form of Deity. It is told that such form should be kept in mind and practitioner continues the same till he reaches the state of “no quality”. He is known to be kshetrajna, getting the view of “Paramātmā”. and such state of “ultimate bliss” is nothing but salvation.¹²⁶

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ए॒न॒ण॒न॒य॒न॒म॒न॒स॒न॒ए॒त्य॒न॒ह॒न॒र॒ध॒य॒न॒न॒ध॒न॒र॒ण॒न॒यु॒क्तो
नि॒यु॒ज॒यं क॒त्ति॒न॒ऽव॒ण॒म॒न॒धै॒श्व॒या॒प॒र॒न॒प॒ण॒म॥ (vai.sma.8th pr,4th pat, 9th kha,
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व॒छ॒त्ति॒न भ॒न॒य॒ना॒मयं प॒न॒श व॒ज॒त॒वे॒न॒द्र॒यो भू॒त्ति॒न श॒री॒र वि॒ह॒न॒य क्षे॒त्र॒ज॒प॒र॒म॒न॒त॒म॒नो
यो॒गं॒क॒त्ति॒न॒ऽती॒व॒न॒द्र॒य स॒िं॒ज॒ग॒द्वी॒ज॒म॒शे॒ष॒वि॒शे॒षं व॒न॒त्य॒न॒न॒द॒म॒मृ॒त॒र॒स॒प॒न॒न॒त्ति॒सा॒द॒न॒तृ॒वि॒क॒र
प॒र॒ज्यो॒व॒तः॒ए॒रि॒ेश॒क॒व॒म॒व॒त वि॒ज॒न॒य॒ते॥ (vai.sma.8pr.4pat.9kha 73 sl)
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त॒त्र॒ए॒क॒व॒त॒पु॒र॒यो॒र्वि॒ि॒क॒ज॒न॒न॒न्मो॒क्ष आ॒व॒त स॒ेश्व॒र॒नि॒ऽद॒नो वि॒द॒व॒न्त। त॒ध॒थ॒न -
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Com)

24) फलरवहतमन्त्रनःवनष्कनमनः (vai.sma.8pr.4pat.10kha.74 sl. Com)

25) तन्मन्त्रजपनदऱि पुरपनथवस्सध्यतीवत योगीश्वरनस्त हठयोग ँ मन्त्रनऽदयोग

ॐ न्तर्वहतनः तस्मन्प्रनणनयनमैऱिनायुजायनदऱि पुरपनथावसविरवत।

(vai.sma.8pr.4pat.10kha.74 sl. Com)

26) ॐ ण्योगननन्तस्थे शरीर तनिदऱि वहषण्णित्यङ्गुलनत्मकम्।

(vai.sma.8pr.4pat.10kha.74sl. Com)

27) दह िनित्रशदस्थीवन िंशस्थः (vai.sma.8pr.4pat.10kha.74 sl.
Com)

28) विसिवितसहस्रनवण ननडीननमवप सवन्त िै शरीरनदवधक पूरणो
िनदशनङ्गुलमननतः पूयनणं करत

िनयुस्त्स्मनत्स्रण आतीरवत। (vai.sma.8pr.4pat.10kha.74 sl.
Com)

29) दहमध्ये वशविस्थनन तजिनम्बूनदप्रभं, चतुरस्र व्यस्र तवत्तिरषनन्त मण्डलं, तन्मध्ये
तु वशनि तवत् ि सदन वतपवत पनिका। (vai.sma.8pr.4pat.10kha.74 sl. Com)

30) गङ्गद्वयङ्गुलनत ॐ धः एकनङ्गुलनि तन्मध्ये दहमध्यमीरतम्।
(vai.sma.8pr.4pat.10kha.74

sl. Com)

31) कन्दमविन्शरीरविन्दहमध्यं ननिङ्गुलनत्।

चतुरङ्गुलमृत्सुदेमनयनमं च तथनविधिम्। ॐ ण्डनकवतिदनकनर

त्तिगवस्थपरभूवषतम्॥

तन्मध्ये ननवभरत्पत्तनभौ चिसमुद्भितिः निदशनरयुत चि दहस्तेन एवतवष्टः।

चिऽवस्मन्मते जीतिः पुण्यपनपरचोऽदतः। तन्तुपञ्चरमध्यस्थो यथन रमवत लूतकः।

(vai.sma.8pr.4pat.10kha.74 sl .

Com)

32) जीतिसंस्थमूलचिऽवस्मन्मन्त्रः पुनणश्चरत्यसौ। पुनणरपोभिज्जीतिः

सिंहादहषु सिंहादना तस्यनध्वंकण्डलीस्थनन ननभेवस्तयागधोद्धितातः।

(vai.sma.8pr.4pat.10kha.74 sl. Com)

33) ॐ एष्टकवतरपनयन सनऽष्टधनकटलीकतना यथनिनियुचनर च

वनरद्धधैविस्थतना

(vai.sma.8pr.4pat.10kha.74 sl. Com)

34) मुतिनेनैति समनिष्टस्य ब्रहरन्मृतिं तथन। (vai.sma.8pr.4pat.10kha.74
sl. Com)

35) योगकनले तु पनकन एवुतिन स्यनत्सुविनननन।

स्फरत्यनदयनकनशननगरपन महोज्जिलनः॥ (vai.sma.8pr.4pat.10kha.74 sl. Com)

36) निनयुतिनायुस्सुतिनेनैति ततो यनवत सुषुम्नयन (vai.sma.8pr.4pat.10kha.74 sl.
Com)

37) कन्दमध्येवस्थतन ननडी सुषुम्नेवत एकावततना। (vai.sma.8pr.4pat.10kha.74 sl. Com)

38) वतपृष्ठन्त परतस्सिनाः चिऽवस्मन्मन्त्रवडसंवज्जनः॥ (vai.sma.8pr.4pat.10kha.74 sl. Com)

39) ननडीननमवप सिनासन मुख्यनन्येतनश्चतुदश। (vai.sma.8pr.4pat.10kha.74 sl. Com)

40) सुषुम्नेन ततः पश्चनवत्पङ्गलन च सरस्तिती। कश्चिन्निरणी चैति सिमीच
यशवस्तिनी॥ पूषनपयवस्तिनी चैति शवङ्गिनी दशमी स्मृतन। ॐ लम्बुसन
च सिनासन मुख्यनश्चेतनश्चतुदश॥

(vai.sma.8pr.4pat.10kha.74 sl. Com)

41) तनसनं मुख्यतमनवस्तवस्तवस्तिनिकोतिरनस्मृतन॥ मोक्षमनगा सुषुम्न सन जिलन्ती
विश्वधत्तरणी। कन्दस्य मध्यमे पुत्रसुषुम्नसुप्रवतवष्टन। पृष्ठमध्ये वस्थत ननस्यसहमूर्वि वस्थतन सदना
मोक्षपन्धसुषुम्न सन ब्रहरन्मेवत एकावततना। ॐ व्यक्तन चैति विज्जेयन सूक्ष्म सन
तिष्ठेति स्मृतन।

(vai.sma.8pr.4pat.10kha.74 sl. Com)

42) आडन च वपङ्गलन चैि तस्यनः सव्य च दवक्षणे। आडन तस्यनः वस्थतन सव्य दवक्षणे वपङ्गलन मतन।

आडनयनं वपङ्गलनयनं च चरतौ भनस्करौ। आडनयनश्चन्द्रमन ज्ञेयः वपङ्गलनयनश्च भनस्करः।

चन्द्रस्तनम स आत्युक्तसूयो रनजस उच्यते। तनिि सकलं कनलं

चरद्वनवत्तदित्तमकम्।

(vai.sma.8pr.4pat.10kha.74 sl. Com)

43) सरस्वती कश्चैऽसि सुपुन्र पनश्वायोः वस्थते। गन्धनरीहवस्तवजननि च
आडनयनः पृष्ठपूिायोः।

गन्धनशयनः सरस्वत्यः वस्थतन मध्ये च शवङ्निनी। कहोश्च हवस्त वजननियन मध्ये विश्व
दशवस्यतन। पूषनयशवस्निनी चैऽपि वपङ्गलन पृष्ठपनश्वायोः। यशवस्निनीकहोमाध्ये
यशवश्वनी। (गन्धनरनयनःसरस्वत्यनःवस्छतनमध्येचशवङ्निनी)

ॐ लम्बुसनचविप्रेन्द्रकदमध्यनदधः वस्थतनः पूिाभनग सुपुन्रनयन अम्रेक्षन्त कः वस्थतन।

ॐ धश्चोर्ध्विं च विज्जेयन निरणीसिागनवमनी। यशवश्वनी तदन चनस्य

पनदनङ्गुष्ठनन्तवमप्यते। (vai.sma.8pr.4pat.10kha.74 sl. Com)

44) वपङ्गलन चोर्ध्विागयनम्येन सनन्त विवधपूिाकम्। यनम्ये पूषन च ननवनन्तन
वपङ्गलनयनन्त पृष्ठतः। पयवस्निनी च विप्रेन्द्रयनम्यनकणनान्तवमप्यते। सरस्वती
तथन चोर्ध्विामनवजननियनः एवतवष्टनः असव्यकणनाविप्रे शवङ्निनी
चोर्ध्विागनवमनीः गन्धनरी सव्यनेत्रनन्तविडनयनः पृष्ठतः वस्थतन, आडन च
सव्यननसनन्तसव्य भनगे व्यवस्थतन। हवस्तवजननि तथन सव्यपनदनङ्गुष्ठनन्तवमप्यते।
विश्वोदश च चननडीसव्येसिागतन वस्थतन। ॐ लम्बुसन
महनभनगपनयुमूलनदधो गतनः एतत्स्निन्यत्समुत्पन्ननड्योव्यनश्चतनश्ववप।

(vai.sma.8pr.4pat.10kha.74 sl. Com)

45) एनणोऽपननस्समननश्चोदननो व्यननश्च निनयिः ननगः कमश्च ककरो दिदिो
धनञ्जयः। एत ननडीषु सिनासु दिद्वन्त दश यियिः। पमिमुख्यनः एनणनदयः
स्मृतनः। तेषन मुख्यतमः एनणः कन्दस्सनधः एवतवष्टनः ॐ स्य ननवसकयोमाध्ये
दयेननवभकण्डले। पनदनङ्गुष्ठवप च एनण एतेष्विविप च वतपृवत। ॐ पननो मेहपनयोश्च
ऊरपङ्कजकपु तत्। जङ्घोदर च कट्ठं च ननवभमूले च वतपृवत। व्यननश्चोत्रनवक्षमध्ये च
ककट्टनङ्गुलयोरवप। एनणमध्येऽवक्षदश च स्थननपूक्तपु वतपृवत। उदननः सिासवन्धस्थः
पनदयोहस्तयोरवप। समननत्सिातो दह सिं व्यनप्य व्यवस्थतः। भुक्त सिं रसं
गन्त्रे व्यनपयन्विनननन सह। विसिवतसहस्रेषु ननडीमनगेषु सिरिन्।
समनननियुरिैको दह व्यनप्य व्यवस्थतः। ननगनऽदिनयिः पित्तिगस्यनऽदषु
संवस्थतन। (vai.sma.8pr.4pat.10kha.74 sl. Com)

46) वनःश्वनसोचर्त्तिसकनसनऽदप्रनणकमेवत कर्वाततम्। (vai.sma.8pr.4pat.10kha.74 sl.
Com)

47) ॐ पनननियोः कमैतविण्मूत्रनऽदविसजानम्। (vai.sma.8pr.4pat.10kha.74
sl. Com)

48) ॥ ननोपनदनचेष्टनऽदव्यननकमेवतकर्वाततम्। (vai.sma.8pr.4pat.10kha.74 sl.
Com)

- 49) उदननकमातत्प्रोक्तदहस्योन्नयननऽदयत्। (vai.sma.8pr.4pat.10kha.74 sl.
Com)
- 50) शोषणनऽदसमननस्य शरीर कमार्कवर्ततम्। (vai.sma.8pr.4pat.10kha.74 sl.
Com)
- 51) उन्नतरनऽदगुणोदह ननगकमेवत कात्याते। (vai.sma.8pr.4pat.10kha.74 sl.
Com)
- 52) वनमीलननऽदकमास्य (vai.sma.8pr.4pat.10kha.74 sl.
Com)
- 53) श्रुत िै ककरस्य। (vai.sma.8pr.4pat.10kha.74 sl.
Com)
- 54) द्दिेदिस्य विप्रेन्दतन्द्ननकमेवतकात्याते।
(vai.sma.8pr.4pat.10kha.74 sl.Com)

- 55) धनञ्जयस्य शोषनऽदसिकम प्रकर्तयाते।(vai.sma.8pr.4pat.10kha.74 sl.Com)
- 56) जनत्तिं िनयुसंस्थन िनयुसंस्थन च यत्नतः। ननडीनं शोधन कयनाधथनविध
परस्परम्॥ विध्युक्तकमासंयुक्तः सिकाकमाविर्विजतः।
यमनऽदगुणसंयुक्तस्सिासङ्गविर्विजतः।
तपोऽिन ततो गत्तिन फलमूलनऽदकनवत्तिम्॥ तत्र रम्ये शुचौ दश नधनं दिनलयेऽवप
ति।
सुशोभन मठ कत्तिन सिकारक्षणसमवत्तिम्॥ वत्रकनलिननसंयुक्तः
शुचीभूत्तिन समनवहत्तः। मनन्त्यस्ततनुदीरः
वसतभस्मधरस्तथन॥(vai.sma.8pr.4pat.10kha.74 sl.Com)
- 57) एतन्मृत्तिोदङ्मृत्तिोऽप्युवचतनसनगतस्सियम्।
समग्रीविशरः कनयः संत्तिनस्यस्सुवनश्चलः॥
ननसनगदगसनदनसम्यक्सव्येऽन्यस्येतरकरम्।
ननसनग्रेशभृद्बिन्द्व्योत्तिनजनलवितनवनतम्॥ समिस्य च िगास्य चतुधं
वबन्द्संयुतम्। वबन्द्मध्यस्थमनलोक्य नैत्रभयनं मनसन सह॥
- आडयन पूरयेत्तिनयुं वत्तिं िनदशमनत्रकम्।(vai.sma.8pr.4pat.10kha.74 sl.Com)
- 58) ततोऽत्तिं प्त्तिं िद्विधनयेत्स्फरज्जिनलनिलीयुतम्॥ रफ च
वबन्द्संयुक्तमविंमण्डलसंवस्थतम्। धनयवन्त्तिरचयेत्पश्चनन्मन्द् वपङ्गलयन
पुनः॥ पुनः वपङ्गलयन प्त्तिं एतणं दवक्षणतः सुधीः।
त्तिवित्तिरचयेत्तिमनवनडयन तु शनैः शनैः॥(vai.sma.8pr.4pat.10kha.74
sl.Com)
- 59) भूवमरनपस्तथन तेजो िनयुरनकनशमेत्ति च। एतेषु पत्ति िणनानं धनरण
धनरणन स्मृतम्॥ तेषु पत्ति दत्तिननं धनरण चनवप धनरणन।
पनदनऽदजननुपयान्त पृथ्वीस्थननमुच्यत॥ अजनन्त्तिोः पनयुपयान्तमनपस्थनन
प्रकर्ततम्। अपनयोदयनन्त यिवननस्थनन तदच्यत॥ अदयनद्धरुत्तिोमाध्यं
यनिनियुक्तु स्मृतम्। अरुमध्यनत तुमयान्तमनकनशवमवत चोदतम्।
(vai.sma.8pr.4pat.10kha.74 sl.Com)
- 60) एतेषु पृथ्वीस्थनन लकनर धनरयेद्बुधः। िकनर धनरयेदप्सु रफ िननौ च
धनरयेत्। यकनर धनरयेत्तिनयौ हकनर बोवन्न धनरयेत्। पृथ्वयनं धनरयेत्तिनसः
ब्रह्मण परमेवष्टम्॥ विष्णुमप्तिनिले रद्र मध्यवत्ति तु मनरते। अकनरो
धनरयेदत्तिमव्यक्त जगदीश्वरम्॥

नतीत्तिन िनयुं पृथक्वयं च िणनादि समवत्तितम्। धनरयेत्पिघटकन
 पृथक्थिजयमन्युनत्॥ यथोक्तणिादश तु संयुक्तनिममप्सु च।
 धनरयेत्पिघटकन सारोगैः ण्मुच्यते॥ पृिाििनरण
 िननौ विननननसौ न दत्ते। मनरत मरतःस्थनन िणनादि
 समवत्तितम्॥ धनरणन पिघटकन िनयुवजयोमवज्झित्। अकनश
 िनयुमनरोप्य िणनादि समवत्तितम्॥ धनरयेत्पिघटकन जीनिम्मुक्तो
 भविष्यवत्। (vai.sma.8pr.4pat.10kha.74 sl.Com)

- 61) नष्टमूर्त्रपुरीषनभ्यनमिनागेति तु ित्सरनत। असनननिहननत्तिनऽवप विनन
 गन्त न शक्यत॥ धनरण यऽदद िनयोः स्थननेष्टितेषु पिसु। पिधन
 धनरणीयन स्यनत्सदनदःविनिनशनी॥

ध्यनन संप्रवत िक्ष्यनवम शृणु शवक्तसमीवहतः। ध्यननमे ि वह जन्तून् कनरण
बन्धमोक्षयोः॥

(vai.sma.8pr.4pat.10kha.74 sl.Com)

- 62) ममास्थननवन ननडीननं संस्थनन च पृथक्पृथक्। िनयुसंस्थननवन कमनावण विवधत्ति
ध्यननमनचरत्॥ ध्यननमनत्संिरपस्य चोदनं मनसन भित्। तद ि विगुण प्रोक्त
सगुण वनगुाण तथन॥
सगुण पधिन प्रोक्तमेकमे ि वह वनगुाणम्। एक ज्योवतमायं
शु ि सिाग व्योमिल्लुदम्॥ ॐ व्यक्तमचलं वनत्यमनऽदमध्यनन्तर्विजतम्।
स्थूलं सूक्ष्ममननकनरमसंसंपृक्ष्यमचनशुषम्॥ न रसं न च
गन्धनख्यमप्रमेयमनौपमम्। अनन्तमजर वनत्यं सदसत्सिाकनरणम्॥
सिनाधनर जगद्रप ममूत मजमव्ययम्। ॐ दश्य दश्यमन्तःस्थं ववहस्थं
सिातोमृिम्॥

(vai.sma.8pr.4pat.10kha.74 sl.Com)

- 63) सिादक्सिाततत्संसंपृक्सिाससिामतःवस्थतः। ब्रह्मरहेवत
यो यं स्यनवमवत यिदनं भित्॥ तद ि वनगुाण ध्यनन सगुण च ब्रिीवम
ते। ऽद्वपदे ऽष्टदलोपेत कन्दमध्यनत्समुवत्थत॥
िनदशनङ्गुल ननलेऽवस्मश्चतुरङ्गुलमनुम्ुिे॥ प्रनणनयनमैर्विकनवसत
कसरनवन्ित कर्वणक।

(vai.sma.8pr.4pat.10kha.74 sl.Com)

- 64) सोऽहमनत्मेवत विज्ञनन ध्यनन तत्सगुण स्मृतम्। ऽत्सरोरहमध्येऽवस्मन्प्रकत्यनत्मककर्वणक॥
ॐ पृथ्व्यादलोपेत विधनकसर संयुते। ज्ञनननले बृहत्कन्द प्रनणनयनमैः
प्रचोऽदते॥ (vai.sma.8pr.4pat.10kha.74 sl.Com)

- 65) ॐ थिनष्टदलोपेत कर्वणकनकसरनवन्िते। उवन्नद्री दयनम्भोज सोममण्डलमध्यमे॥
स्तिनत्मनमभाकनकरभोक्तर्बपणमव्ययम्। सुधनरस विमुिवद्भः
शवशरवश्मवभरनितम्॥ षोडशच्छदसंयुक्तनवशरःपद्मनदधोमुिनित्।
वनगातनमृतधनरनवभःसहस्रनवभःसमन्ततः॥ प्लनवितं पुरषं तत्र वचन्तवयत्ति
समनवहतः। तेननमृतरसेनै ि सनङ्गोपनङ्गकलेरि॥ ॐ हमे ि
परब्रह्म परमनत्मनहमव्ययः। एि यिदनं तच्च सगुण ध्यननमुच्यते॥

(vai.sma.8pr.4pat.10kha.74 sl.Com)

- 66) समनवधस्समतनिस्थन जीनिन्तमनपरमनत्मनोः। परमनत्मवस्थवतः प्रोक्तन समनवधः

प्रत्यगनत्मनः ध्यनयन्यथनयथनत्मनन्तस्समनवधस्तथन तथन ध्यनत्िैनिन्तमवन संस्थनप्य

ननन्यथनत्मन यथन भिेत्। ध्यनयन्नेनिन्तमनन्तस्समनवधस्तथन वनत्यजन्तमनन्तकम्। ब्रह्मजगुाणमत्रै

समन्धि समन्निपन्नुयन्तत्। षट्मत्मकि एतवि पवित्र पनपननशनम्॥

(vai.sma.8pr.4pat.10kha.74 sl.Com)

67) तत्र प्रथमस्त मन्त्रमूर्तिशिरः , वित्तीयस्त निर्युतिशिरः तृतीयवर्षसंततलयः
चतुर्थावर्षिर्द्वि- रवहतः। एंवर्धो योगः एतेषु योवगनः। तत्रापि दृश्य वित्तीयैर्येषु
द्वयः वस्थरन्त योवगनः। विननलंभनत्येषु मनःवस्थरन्त योवगनः। विनन प्रयत्नत्येषु निर्युः वस्थरन्त
योवगनः नन्ये। (एषनं)

एविंविधन योवगनवद्विधन भिवन्त। सनर कृषेवृजस्त गच्छन्तीवत सनरगः। एक एविंविः एषनन्त एकष्यताः

विविधसरणनद्रमननवत्विधदशानननिविपरगः चेवत। (vai.sma.8pr.4pat.10kha.74 sl.Com)

68) अ वनरोधकनवनरोधकन मनगागनविमनगागनश्चेवत चतुर्विधन सनरनङ्गनः। तत्रप्रथमनः ऽक्यनन्त आत्यतनः, ननवस्त िनयोवनरोधन प्रनणनयनमनऽदनन वनयमन एतनंश विरोधकनः। िनयोवनरोधन एषनं तथन वस्थते। वनरोधकनः, मनगं सत्पथं गच्छन्तीवत मनगागः। विमनग कपथं कवत्सतपथं गच्छन्तीवत विमनगागः चेवत चतुर्विधनसनरनङ्गनः भिवन्त। (vai.sma.8pr.4pat.10kha.74 sl.Com)

69) दरगनदरगनरूमध्यगनसंभक्तनसंभक्तनश्चेत्येकनप्यताः पविधन भिवन्त। तत्र वितिीयनः ऽक्यनन्त आत्यतनः। दर पनरपयेण िैकण्ठ गच्छन्तीवत दरगनः। ननवस्त दर गमन येषनं अ दरगनः। भुिोः मध्येऽन्तरनत्मनन गच्छन्तीवत भूमध्यगनः। न संभज्यन्त न संसरतीत्यसंभक्तनः। संभज्यन्त सेिन्त ब्रहेवत संभक्तनश्चेवत एकष्यतः पविधन भिवन्त। (vai.sma.8pr.4pat.10kha.74 sl.Com)

70) न संख्यनिन्तो विसरगनः - नसंख्यनिन्तो विसरगनः बह्विो भिवन्त।

(vai.sma.8pr.4pat.10kha.74 sl.Com)

71) तत्र सनरङ्गनसनर कृषेवृजन्त गच्छन्तीवत सनरङ्गनः। तत्र तेषु सनरङ्गलक्षण ववििाचनमनह। सरवत संसरतीवत सनरः कृषेवृजो जीिः, त गच्छन्तीवत सनरगः स्निन्तमोपनवसतनरः आवत। (vai.sma.8pr.4pat.10kha.74 sl.Com)

72) तेष्विवनरोधकन अ ह विष्णुर्वत ध्यनत्तिन ये चरन्त। (ibid) आदननीं िमशस्तपेन धमामनह। तेषु चतुर्विधेषु सनरङ्गेषु मध्ये अ वनरोधकनयोवगनस्त अ ड विष्णुर्वत ध्यनत्तिन मत्तिन सोहवमवत

मनयनिनऽदतमिलिभ्य त योवगनश्चरन्त। (vai.sma.8pr.4pat.10kha.74 sl.Com)

73) तेषन प्रनणनयनमनदयो न सवन्त। तेषनमवनरोधकनभ्यनननं प्रनणनयनमनदयो न सवन्त प्रयोजननभनिनत्। अ ह विष्णुर्वत जननस्यैि

मोक्षहतुत्तिनत्।(vai.sma.8pr.4pat.10kha.74 sl.Com)

74) ये त वनरोधकनसूतेषन प्रनणनयनमप्रत्यनहनरधनरणनदयः षोडशकलनसवन्त। तेषुमध्ये ये योवगनस्त वनरोधकनः, तेषन प्रनणनयनमप्रत्यनहनरधनरणनदयोऽष्टौ तद्भदनश्चनष्टौ िं षोडशकलनसवन्त। तदभ्यनसनद ि मोक्ष यनवन्त परनंगवतवमवत।

विशषस्मरणनत्।(vai.sma.8pr.4pat.10kha.74 sl.Com)

75) ये मनगागनसूतेषु षोडशप्रणयनमनदयः। तेषु ये त मनगागनः तेषु योवगनं
 वनयमनसन वित्तन जपनचाननवित्तनः षवडि प्रणयनमनदयो भवित्त।
 तदनुष्ठाननवतशयनन्मोक्षप्रविः। यनवत् मुक्ति च शनवतवमवत विवशप्सुमरणनत्।
 (vai.sma.8pr.4pat.10kha.74 sl.Com)

76) विमनगागनसूतेषु यमवन्नय मनसन प्रणयनम प्रत्यनहनर धनरण ध्यनन समनधयश्च त्यष्टङ्गनन
 कल्पयन्तोऽध्येयमप्यन्यथन किवन्त। तेषु ये विमनगागस्त योवगनस्तुवनयमयमन आवत
 वनयम्यन्त आवत

वनयमन दश दितन एदवक्षण संध्योपनसननदयो वनयमन आवत कवचत्। पतञ्जवलिनवशष्टौ त
एविलक्षणस्तपस्सन्तोषनवसूक्त्यदननेश्वरपूजनवसिन्नन्तर्णिणिमिवत जपनदयो
दश वनयमन आवत

दितनम्। (vai.sma.8pr.4pat.10kha.74 sl.Com)

77) तदधथन - विद्युक्तप्रकरण चन्द्रनयनसदकचरचरणेन शरीरशोषण तपः, यनदच्छयन एदनन
दनन विष्णोवशस्थिस्य निचानमीश्वरपूजन, एदनन्तनसदशननकणान,
वसिन्नन्तर्णिणि, एैसदकषु लौकिकषु मनगेषु यत्कवत्सत कम तत्र लज्जन एीः सतित्र
विवहतकमावण निवन्तितनबुविमावतः, ए एददिवस्य
सुगुरपसदष्टस्य मंत्रस्य विवधननभ्यनसो जपः। स वत्रविधि उपनंशूत्रमनानसश्चेवत।
उच्चैजापनत्सहस्रगुण उपनंशुजपः। उपनंशुजपनत्सहस्रसदको मननसः। सुशिननिध्ययनमधीतस्य
नयस्य निभ्यनसो जपः। (vai.sma.8pr.4pat.10kha.74 sl.Com)

78) यमनः दश, पित्येक, एहिसनसत्यनस्त्येयब्रह्मचयाक्षमनधृतदयनजाविमतनहनरशौचन
आवत। तदधथन कवत्रम विनन मनोनिक्कनयकमावभः। सतिभूतेषुक्लेशमहिसन,
भूतवहत वप्रयं यथनथावहतचिन सत्यं, मनोनिक्कनयकमावभः परद्रव्येषु वनस्पृह असूतेयं,
सुदितनरगमन बहिनय सतिनास्थिनस संगत्यनमः ब्रह्मचयं गुरशु निषून ब्रह्मचयावमवत
कवचत्। वप्रयनवप्रयेषु सतिातिस्तुषु समत्तिं कृमन, धावनधुसंपदनं वियोग एनौ
चेतसोऽविकनरण स्थनपनं धृतः पर वन्धुगि वमत्रे, एष्टवयत्तिन सदन
अत्मनिद्रक्षणबुविदयन विवधतेषुविवधतेषु नि मनोनिक्कनयकमाणनं प्रितिौ
वनितिौ निन्येकरपत्तिं मनजातिं, यतीननमष्टौ निस्थनननं षोडश
गृहस्थनननं निनित्रशत्रहचत्तरणनं यथेष्टवमत्युक्तः कवलनः एत वमतनहनरनः न्येत्लिपभोवजनः।
शौच वन॥ मनन्तर चेवत विविधम्। मृज्जलनभ्यनं वन॥ मध्यनत्सविध्यनमनशुविरनभ्यन्तर
शौचम्। (vai.sma.8pr.4pat.10kha.74 sl.Com)

79) असनवमवत एतणनयनमनधुपयोगीक्लेशजयनथाः पनदवन्ध असन तदनेकविधं
यनिन्तो जीरिनशयस्तनिन्यनसननवन तत्र
चतुरशीवतश्चतुष्पवष्टः निनित्रशत्पोडश एौपचित्तिनरवनिनेक योगशनखेप
दष्टन्येतनवन णिष्ठनवन पूासम्नत्पूासम्नत्परनणीवत योगविदो दिवन्त।
(vai.sma.8pr.4pat.10kha.74 sl.Com)

80) तत्र मयन दशनसननवन वनरप्यन्त
सुवस्तकगोमुपिदकिरीरमयूरकक्कटभद्रकमामुक्तनसनननीवत, तदधथन निपनदतले
ऊरजङ्घयोरन्तर वनधनय कत सुवस्तक, दवक्षणनिमगुल्फौ सव्यदवक्षणयोः पृष्ठपनश्वायोः
वनवक्षप्य कत गोमृतिं, ऊर्ध्वोरपरपनदतले वनधनय रवचत पदनसन, पनदमेकवस्मन

Chapter – V

Prelude of Āyurveda classics

Āyurveda, the science of life is one of the branches of the veda. It is regarded as upaveda of Ṛgveda or Atharvaveda but, really speaking it is a stream of the knowledge coming down from generation to generation.

Some of the achievement texts on Āyurveda are not yet available. Among the extant texts, the caraka samhita by Agniveśa, Suśruta samhita by Suśruta and Aṣṭāṅga hṛdaya by Vāgbhaṭa are recognized as Bṛhatrayi. Of these 3 caraka is considered to be the most authoritative in as much as it represents an authentic thesaurus of the various aspects of this science, with special reference to the fundamental principles of medicine

5.1 Caraka Samhitā

The caraka samhita contains 120 chapters.

These chapters in the caraka form parts of the following 8 sthānas :

Sthānas	Number of Verses
1. Sūtra sthāna	1670
2. Nidāna sthāna	103
3. Vimāna sthāna	88
4. Śarīra sthāna	236
5. Indriya sthāna	381
6. Cikitsā sthāna	4961
7. Kalpa sthāna	330
8. Siddhi sthāna	649 ½
Total	8418

But in last chapter of Caraka Samhitā there is a statement that it contains 12,000 verses/parse peerages.

Āyurveda has 8 branches mainly which are primarily mentioned in caraka samhita

- ➔ Kāya cikitsā (Internal medicine) Described in sūtra sthāna, Nidāna , cikitsā, kalpa and siddhi sthānas .

→ Śālākya (Treatment of diseases of the organs in the head and neck) described in 26th chapter of cikitsā sthāna

There is a significant statement in this chapter which indicates the original author redactors were conscious of their limitations while dealing with specialized branch.

Eg. Treatment of disease of the eye

This statement indicates that the author did not intend to go into details of the surgical treatment of diseases of head and neck, and wished to refer such cases to other specialists.

Only medical aspects and diseases occurring in head and neck are described here.

- Salya Tantra described in 25th chap. Of cikitsā sthāna
- Toxicology described in 23rd chap. Of cikitsā sthāna
- Bhūta vidya described in 9th and 8th chap. Of cikitsā sthāna
- Pediatrics described in 8th chap. Of cikitsā sthāna
- Geriatrics described in 2nd chap. Of cikitsā sthāna
- Aphrodisiacs described in 2nd chap of cikitsā sthāna

Thus 8 branches of Āyurveda are represented in the various sections of Caraka Samhitā.

5.1.1 Sections

Caraka samhitā contains 120 chapters. The number 120 appears to bear some significance in as much as other two among the “Great Trio” also contains 120 chapters excluding, of course uttara tantra of suśruta which appears to have been added to it at a later stage. Other two important classics on Āyurveda viz. Kāshyapa samhitā and Bhela samhitā also contain 120 chapters each.

These chapters in the caraka samhitā from parts of the following 8 sections or sectors.

1. Sūtra sthāna : Dealing inter alia with fundamental principles governing the science of life both for the maintenance of health and prevention as well as cure of diseases. This contains 30 chapters.

Sūtra sthāna deals with the origin and propagation of Āyurveda and pancha mahā bhauthika composition of the universe, the relationship with the composition of the human body with special reference to the dhātu or the basic tissue elements of the body. The composition of the drug and the mode of drug action are also described here, various attributes of food ingredients including method of preparation and effects of food

ingredients on the human body are also described. Also the fundamental principles governing the line of treatment and contents of the entire work in brief are furnished besides universality and eternity of Āyurveda are explained.

2. Nidāna sthāna : Dealing with etiology, pathogenesis and diagnosis of diseases this contains 8 chapters.

In nidāna sthāna diagnosis of few diseases which were perhaps predominant in the age of caraka is described. In some cases, The line of treatment is also furnished.

3. Vimāna sthāna : Dealing with the principles governing the bodily factors that causes disease as well as the principles governing the drugs and medications with curative values. This contains 8 chapters.

In Vimāna sthāna some fundamental principles are explains the chapters in this section mostly deals with the fundamental principles governing deals with fundamental principles governing the administration procedures to be followed for ascertaining the nature of the disease and at the end of this section guide lines for entering in to debates on various aspects of “the science of life” are furnished.

4. Śarīra sthāna : Dealing with principles governing the creation of universe and the human body, embryological developments and the description of organs and parts of the human body are furnished.

5. Indriya sthāna : Dealing with prognostic signs and symptoms. This contains 12 chapters. The Indriya sthāna exclusively deals with the bad prognostic sings and the fundamental principles governing them.

6. Cikitsā sthāna : Dealing with the treatment of diseases this contain 30 chapters. In cikitsā sthāna management of healthy persons as well as treatment of diseases are described. The prescription deals more with applied rather than theoretical aspects.

7. Kalpa sthāna : Dealing with formulary for administration emesis, purgation, enema and inhalation therapies, This contain 12 chapters. The kalpa sthāna deals exclusively with the pharmaceutical aspects of certain medicinal preparations and the utilization.

8. Siddhi sthāna : Dealing with principles governing the administrations of elimination therapies. This contain 12 chapters. The siddhi sthāna deals exclusively with various aspects of the classical form of Āyurveda popularly known as “Pancakarma”.

5.1.2 Time and Place of Caraka

Niether the text nor any external evidence provides any prescription data about the time of caraka . Absence of any Buddhist influence maintenance of a brahminic style and the nature of the exposition are indicative of the pre buddhistic origin of his work. It is likely that the redactor of the work flourished in the 8th century B.C. His place of residence is not known. As the very caraka indicates he travelled from place to place preaching the science of medicine.

5.1.3 Authorship

Brahma -> Original propoundes -> Daksha Prajapathi -> Astwini Kumaras -> Indra -> Bhardwaja -> Atreya -> Agniveśa -> To Other Maharshis.

According to colophon agniveśa on the advice of his preceptors compiled this work which was subsequently redacted by caraka and drdabala.

The original work of Agniveśa is not available now.

Drdabala : Son of kapilabala and resident of pancanadapura reconstructed te carka samhitā which was deficient in its 1/3rd part. Eg. 17th chapter in cikitsā sthāna and entre sections of kalpa and siddhi.

5.1.4 Commentators

1. Caraka nyasa by Bhattara Harichandra in 4th century A.D
2. Caraka Panjika by Swami Kumara After 4th Century A.D
3. Nirantara Pada Vyakhya by Jejjata in 6th century A.D
4. Āyurveda Dipika by Cakrapani in 11th Century A.D
5. Tattva candrika by Sivadasa sen in 15th Century
6. Jalpa kalpa taru by Gangadhara sen in 19th Century
7. Carakaopaskara by Yogindranatha sena in 20th Century
8. Caraka Pradipika by jyotisa candra saraswathi in 20th Century

In Addition to the above there are many commentators available in the regional language of India.

5.2 Suśruta Samhitā

The suśruta samhitā is the representative treatise of the Indian school of surgery (śalya tantram) popularly known as “Dhanvantra sampradaya”. Dhanvantra is so called as it was founded by Dhanvantri who was the symbol of surgical expertise. Initially Dhanvantari was the name of the school but later on became epithet of clinics who were expert in surgery. Dalhana in his commentary, presenting etymological derivation of the word Dhanvantari says- one who has acquired full knowledge of surgery is known as “Dhanvantari”. The practitioners of the school medicine (Kāya chikitsa) generally referred the cases requiring surgical interference to these dhanvantariyas who were proficient in surgical operations including application of cauterization, caustic alkali and blood-letting. In the treatment of gulma (cs.ci.5.44,63) Caraka has mentioned twice the jurisdiction of dhanvantariyas to such cases. Under the treatment of piles, he refers the surgeons by ‘Eke’ and avoids surgical interference there in because of requiring perfect skill and possible risks. As Kāya chikitsa is the main subject in the Caraka samhitā, śalya is the chief one in the suśruta samhitā though it contains other subjects as well. In early days, Brahmins represented the intellectual community while Kṣatriyas constituted the warrior class but gradually the latter excelled in intellectual performance of his family members too which is observed in the Upaniṣads. Buddha a prince of the warrior class, represented the above groups, Caraka is the champion of Brahmanism while suśruta is a kingly sage trained under tradition of Divodāsa, king of Kāśi, and protagonist of the warrior class. That is why suśruta was preferred to Caraka in non-Brahmanical tradition which is referred by the reference of the former in Buddhist literature.

5.2.1 Layers of Authorship

The present suśruta samhitā has undergone a number of transformations in different hands. The original founder of the tradition was Divodāsa Dhanvantari, The king of Kāśi, who probably in later part of his life, established an Ashrama to impart training of surgery. In fact, it was a legacy of his family in which Dhanvantari, the great grandfather of Divodāsa, emerged as incarnation of Lord Viṣṇu and trustee of Āyurveda. It is said that he divided Āyurveda into eight specialists. It means that at that time surgery was

in developing stage which developed fully during the regime of Divodāsa who was also known as Dhanvantari because of being proficient in surgery. At the astrama, Divodāsa trained the disciple among whom suśruta the son of Visvāmitra, was the foremost, others being Aupadhenava, Vaitarana, Aurabhra, Paushkalāvat, Karaviirya and Goupuraksita (ss.s.u.1.2). Dalhana adds Bhoja etc. and says that some take other four names Nimi, Kānkāyana, Gara and Gālava making the total of twelve. Suśruta acted as mouth piece of his colleagues and put queries on different topics to the teacher who, through his learned discourses, delivered his precepts to them. The suśruta -samhitā is documentation of dialogue between the teacher and the disciple and thus was shaped as a treatise of the precepts of Divodāsa .

Next comes the suśruta .Two names Vrddha suśruta and suśruta occurs in this connection, they may be labeled as 1 and 2. Suśruta 1 is the person who received the knowledge directly from the preceptor and as such is the junior contemporary to Divodāsa Suśruta 2 came later expanded and refined the text and gave it the shoe of a compendium. He was definitely later than caraka as a number of verses of the caraka samhitā are found as such in the suśruta samhitā. Moreover a number of caraka's views are contradicted by suśruta in different contexts. It is surprising that both caraka and suśruta have described the seasonal regimen in the same chapter(su.ch.6.).

Nagarjuna has redacted the text of the suśruta samhitā Dalhana says. There are many Nagaarjunas at different periods of time and probably one of the Gupta period has done the job. Perhaps the uttaratantra was added one of the Gupta period has done this job. Perhaps the uttaratantra was added by to make it comprehensive dealing with all angas of Āyurveda . Candrata the son of Tisata comes last who modified Nagārjuna some readings (Paathasuddhi) of the text on the basis of Jejjata commentary.

5.2.2 Date of Suśruta Samhitā

As discussed elsewhere by e the dates of the above authors may be fixed as follows –

1. Divodāsa Dhanvantari -> 1500-1000 B.C
2. Suśruta -> 2nd cent. A.D
3. Nagārjuna -> 5th cent. A.D
4. Candrata -> 10th cent. A.D

5.2.3 Plan and contents

Originally the suśruta samhitā consisted of one hundred and twenty chapters in five sections as follows-

1. Sūtra sthāna – 46chap.
2. Nidāna sthāna – 16 chap.
3. Śarīra sthāna – 10 chap.
4. Cikitsā sthāna – 40 chap.
5. Kalpa sthāna – 8 chap.

Total 120 chap.

That utara tantram does not find place in the original scheme indicates that it was supplemented later on. It consists of sixty six chapters dealing with śalākya, Kaumārabrtyam, Kāya cikitsā and Bhūta vidya. Rasāyana and Vajikarna are included in cikitsā sthāna, Kalpasthāna deals with Agadatantra while Śalya is everywhere. Thus this treatise covers all the eight angas of Ayurved with predominance of Śalya.

5.2.4 Contributions

Suśruta is regarded as the Father of Anatomy and Surgery. He is the first and the last author to describe the method of dissection of human cadavers. He also described minutely structures of skin, membranes, bones, joints etc. which baffle the minds of even modern anatomists. The description of marmas (Vital spots) given elaborately in a separate chapter is unique which is applied importance in surgery.

Suśruta belonged to the warrior class which was engaged frequently in warfare and became victim of injuries and wounds. He has taken up all such cases and has described sharp and blunt instruments along with para surgical measures such as blood-letting, caustic alkali, cauterization etc. His method of Rhinoplasty is still regarded as the Ideal one. He has also introduced military medicine.

In the field of basic concepts too, his contributions are noteworthy. He has highlighted the importance of blood along with Vāta, Pita, Kapha, in pathogenesis of surgical disorders

besides tracing the six Kriyākālas (Stages of Pathogenesis). His Definition of the healthy is also ideal covering all aspects of health. Suśruta has also introduced a number of drugs which are not found in the caraka samhita and has classified them in a systematic manner. Then suśruta has contributed a lot the advancement of Āyurveda in all aspects particularly Śalya.

5.2.5 Dalhana's Commentary

Though the list of commentators on the suśruta samhita is quiet long, Dalhana stands conspicuously high amongst them. At present, it is only his commentary that is available in complete form. He belonged to an illustrious family of vaidyas and had extensive and deep knowledge of Āyurveda apart from other disciplines. He was trained at the feet of the illustrious teacher probably (Bhaskara) whom he quotes as 'acarya' and 'guru'. He was also well conversant with traditional practices which he refers to at appropriate places. That he was a versatile scholar and evident from the fact that he has quoted in his commentary seventy authors and favorites on whom he has mostly relied upon. Sometimes he follows the former sometimes the later while sometimes none of them adopting his own course.

Dalhana's commentary is important in the sense that it explains that ideas clearly with requisite elaboration which are not mentioned explicitly in the text. For instance, he has described shapes and sizes of many instruments left in the text on the basis of other treatises. Likewise, he has suggested uses if formulations in specific conditions and also described in detail in the method of preparation as prevalent in tradition. As he was a keen observer of nature, he has described the flora and the fauna with great accuracy. He has also set the readings of the text according to his own tradition which is evident from comparing the present text with his commentary at several places.

5.3 Aṣṭāṅgahṛdaya

Aṣṭāṅgahṛdaya quintessence of the eight branches (of Ayurved) is one of the authoritative treatise on ancient Indian medicine. It had attracted the attention of medical men not only within this country but also of neighboring countries such as Arabia, Persia, Tibet and

Germany. Its popularity is substantiated by the large number of commentaries by Indian scholars and appreciation by the scholars of many other countries. With its beauty and brevity of poetical composition, sequential arrangement of topics, clear description of percepts and practices of medical science and many other merits, it has earned its rightful place as one among the “Brhat Trayi” three great trios of Āyurveda. It is an epitome of Āyurveda catering to the needs of the students, scholars and medical practitioners alike.

5.3.1 Nature and contents of the treatise

Aṣṭāṅgahr̥daya contains six sthānas, each sthāna consisting of varying number of adhyayas; the total number of chapters being 120. The text is composed entirely in poetry. The total number of verses is 7120 in the extant edition. In addition there are about 33 verses which have not been commented upon hence considered as later interpolations. There are 240 short prose lines also, two at the commencement of each chapter. The sthānas and their important contents are as follows.

1. Sūtra sthāna : The first section has 30 chapters dealing with basic doctrines of Āyurveda , principles of health, prevention of diseases, properties of articles of diet and drugs humoral physiology and pathology, different kinds of diseases and method of treatment.
2. Śarīra sthāna : The second section has 6 chapters dealing with embryology, anatomy, physiology, physiognomy. Physical and psychological constitutions, auspicious and inauspicious dreams and omen, signs of about prognosis and of oncoming death.
3. Nidāna sthāna : The third section with 16 chapters describes the causes, premonitory symptoms, characteristic features, pathogenesis and prognosis of some important diseases coming within the realm of Kāya chikitsa.
4. Cikitsā sthāna : The fourth section has 22 chapters elaborating the methods of treatment of all major organic diseases, including efficacious medicinal recipes, diet and care of the patient.
5. Kalpa sthāna : The fifth section has 6 chapters dealing with preparation of recipes, administration of purificatory therapies and management of complications and principles of pharmacy.
6. Uttarantram : The sixth section and the last section is devoted to the remaining seven branches of Āyurveda . It has 40 chapters in total; divided as follows, viz- 3 for bāla

cikitsā (pediatrics), 4 for graha cikitsā (demonology), 17 for urdhvanga cikitsā (diseases of organs in the head), sub-divided into again 9 for netra roga (ophtholmology), 2 for karna cikitsā (otology), 2 for nasā cikitsā (rhinology), 2 for mukha cikitsā (mouth teeth throat) and 2 for shiroroga (diseases of head). Śalya cikitsā (surgery) has 10 chapters, Damstra has 4; jarā cikitsā and vrsha have one chapter each.

5.3.3 Author

1. The author of Aṣṭāṅga sangraha, has furnished the following information about himself and his work in the concluding verses of that treatise. There was a great physician by name Vāgbhaṭa who was my grand-father, I bear his name; from him was born simhaguptha and I am from him; I was born in the sindhu country. Having learnt science from Avalokita, my preceptor and much more from my father and after studying a large number of texts on this science, this treatise (Aṣṭāṅgasangraha) has been written, suitably classified. Elsewhere he states that it has been prepared in such a manner as it is suitable to any age people.
2. In some manuscripts of Aṣṭāṅgaḥṛdaya there is a colophon at the end of Nidāna and Uttara sthānas which reads as “thus ends the Nidāna sthāna in Aṣṭāṅgaḥṛdaya samhitā written by srimad Vāgbhata, son of sri vaidyapati Simhagupta” but the absence as such a colophon at other places and in some other manuscripts and the use of honorific term “srimad” as a prefix to the authors name have made the present day scholars to doubt the authenticity of the colophon.
3. Commentators on other Āyurveda treatise have quotes verses of Astāṅgasangraha and Astāṅgaḥṛdaya calling them as ‘from vrddha Vāgbhaṭa and from Laghu/Svalpa or simply Vāgbhaṭa respectively.

Aṣṭāṅgasangraha		Aṣṭāṅgaḥṛdaya	
No of Verses :	9241	7120	
No. of Sthānas :	8		
Sūtra sthāna :	40	Sūtra sthāna :	30
Śarīra sthāna :	12	Śarīra sthāna :	6
Nidāna sthāna :	16	Nidāna sthāna :	16
Cikitsā sthāna :	24	Cikitsā sthāna :	22
Kalpa sthāna :	8	Kalpa sthāna :	6
Uttarasthāna :	50	Uttaratantra :	40
Total	150	120	
Branchwise Brak-up in Uttara sthāna :			
*Bala cikitsā :	5	*Bala cikitisa	3
*Graha cikitsā :	5	*Graha cikitsā	4
*Urdhvaroga cikitsā :		*Urdhvaroga cikitsā :	
- Netra roga cikitsā	10	- Netra roga cikitsā	9
- Karna roga	2	- Karna roga	2
- Nasa roga	2	- Nasa roga	2
- Mukha roga	2	- Mukha roga	2
Siroroga	2	- Siroroga	2
*Salya cikitsā	11	*Salya cikitsā	10
*Damstra cikitsā	9	*Damstra cikitsā	4
*Jarācikitsā	1	*Jarācikitsā	1
*Vṛṣa cikitsā	1	*Vṛṣa cikitsā	1

5.4 Fundamentals from Caraka Samhitā

The aggregate of 5 mahabhūtas and cetana is known as puruṣa. Cetana alone is also termed as puruṣa.¹

The five sense organs are composed of 5 mahabhūtas with predominance of one in each. They are known by inference that their actions are based on how the intellect proceeds.²

All the characters are perceivable by skin.³

Bhūta prakṛti – ākāśa, vāyu, etc., buddhi, avyakta, ahamkāra.

Vikāras – organs, mind, five objects⁴

Avyakta



Buddhi



Ahamkāra



5 Bhūtas



All parts of person is born or said to have emerged.⁵

After the jīvātma's departure, the body is converted into a lifeless vacant house, and is said to be "panchatvagatam", because of panchamahabhūtas.⁶

5.5 Carak Samhitā (Principles relevant in vaikhānasa gr̥hya sūtra)

The couple should be treated with oleation and sudation therapies and thereafter dosas from their body should be eliminated by the administration of vamana (emesis) and virecana (purgation) therapies. Then the patient should be brought to normalcy in stages (by administering prescribed diet, viz. peya or thick gruel etc.) After the elimination of dosas the couple should be administered āsthāpana (corrective) and anuvāsana (unctuous types of enema. Man should also be administered ghee and milk boiled with drugs having sweet taste. The woman should be given til oil and masta [(phaseolus) radiates Linn.] to eat.⁷

For three days right from the day of onset of menstruation, the woman should observe celibacy, sleep on ground, take food from an unbroken vessel kept in her hands and should never clean the body. On the fourth day she should use unction take head-bath and wear white apparel. Her husband should also adopt the same regimen. Both of them wearing white apparel and garlands, with happiness of mind and having attraction for each other, should enter into the cohabitation. If a male child is desired, they should meet on the even days and if a female child is desired then they should meet on the odd days.⁸

During cohabitation, the woman should not assume a prone posture nor should she in her sides. If she maintains a prone posture during cohabitation, the vāta gets aggravated and afflicts her uterus. If she remains in her right side during cohabitation then kapha which remains in that side gets displaced and blocks the uterus. Left side is the abode of pitta. If pressure is put on that side during cohabitation, then the ovum and the sperm get burnt up. Therefore, the woman should receive seed while lying on her back side. In this posture dosas remain in their respective sites. After completion of intercourse she should be sprinkled with cold water. Intake of food in excess, fasting, thirst, fear, dejection, grief, anger, desire for another man, excessive desire for intercourse these factors in a woman during cohabitation prevents conception or produces a deformed child. One should not indulge in cohabitation with a woman who is too young or too old, who is suffering from a chronic disease or afflicted with any other disease. Similar are the defects in a male. Therefore, the couple should be free from all such defects before they enter into cohabitation.⁹

The couple having excitement for cohabitation should take relishing and wholesome food [not in excess], and arrange for bed which is pleasant, scented, well spread and comfortable, man should ascend this bed with his right leg first and the women with her left leg first.¹⁰

Then this mantra (incantation) should be recited “अहिरसि सुतम्”. [You are the serpent god, you are the life, you constitute the support of everything. May god Dhatri release you, may god Vidhatri maintain you. Be equipped with brahmavarcas, my Brahma, Brhaspati, Visnu, Soma, Surya, the Asvins, Bhaga, Mitra and Varuna provide me with a brave child.¹¹

Having recited this mantra, they should enter into the cohabitation.¹²

If she desires to have a son with a massive body, white complexioned with the strength like that of a lion, with vigour, purity and strong mind, then from the first day of her purificatory bath, after menstruation, she should be given mantha prepared with white barley by boiling it with the milk of white cow having a white calf and mixing it with ghee and honey in a silver or bronze vessel to drink every morning and evening continuously for one week. In the morning she should take food preparation made Śāli rice or barley along with curd, honey, ghee or milk. In the evening she should resort to white apartment and use the bed sheets, drink, apparel and ornaments, all of white colour. In the morning and evening she should continuously look at a white and corpulent bull or stallion or paste of white sandal wood. She should be entertained with pleasing and favorite stories. Men and women with good personalities, pleasing words and refined behavior and actions, and other white things should form the objects of her vision as well as other senses. Her companions as well as her husband should always attend on her in a pleasing and favorable manner. They should however refrain from cohabitation during this period. After having adopted the above regimens for seven nights she along with her husband should take a complete bath including the head and should wear white and un-torn apparel as well as white garlands and ornaments.¹³

Then the priest should select a suitable place. The place should have sloping towards the east or the north. This place should be smeared with the cow dung mixed with water. There, an altar should be erected after the sprinkling of water. He (the priest) should thereafter have his seat towards the west of the altar. If he is invited by a brāhmaṇa, he should sit on a cushion prepared of un-torn clothes or the hide of a white bull. If he is

invited by a ksatriya, he should sit on the hide of tiger or a bullock. If invited by a vaisya he should sit on the hide of an antelope or a he-goat.

The priest should then offer the wood of palasa, ingudi, udumbara or madhuka as oblation to the fire. Then the altar should be covered with kusa and it should be bound by the four big sticks of palasa. The priest should then bestrew fried paddy, white and fragrant flowers. Then he should take the sacred water pot, purified with sacred mantras and get the ghee purified for the sake of oblation and then bring the steed etc, as described above to be place all around the altar.

The woman along with her husband desirous of having such a son should sit towards the west of the sacred fire and towards the south of the priest, should perform the sacred rites and should express her desire to have the progeny of excellent quality.

After she has expressed her desire, the priest should respectfully remember Prajapati and with a view of fulfilling the desired object in her womb, should offer Kamya type of oblation (to the fire) reciting the mantra “विश्वर्योनिं कल्पयतु”(may lordVisnu fulfill her desire in the womb)¹⁴

(may lord Visnu prepare the womb, may lord Tvastr make the respective forms, may lord Prajapati spray the sperm, may lord Dhatr protect the womb's life)

Immediately thereafter the priest should prepare the sthālīpāka and offer it three times as oblation to the fire as prescribed in the Vedas. He should then hand over the water vessel impregnated with mantras to her and say “You should use this for all purposes for which water is required. On completion of these sacred rites, she should take a round of the sacred fire along with her husband with her right step preceding the other one. Then other brāhmaṇas assembled there should recite auspicious hymns. Thereafter the husband should partake the remaining caru and the wife should follow. They should not leave any portion of this caru. Thereafter they should have cohabitation for eight nights. They should continue to use the same type of apparel in order to procreate a son of desired qualities.

A woman who desires to have a son of bluish complexion, red eyes, elevated cheeks and long arms or who desires to have a son of black completion having black soft and long hair, white eyes, white teeth, brilliance and self control should perform the same sacred rite as mentioned above. But the variation will be only with regard to the color of the

apparel used. Whatever colors she desires to have in her child, she should use apparel of the same color.

A woman of śūdra caste should offer only obeisance to the gods, fire, brāhmaṇas, preceptors, ascetics and siddhas.

The woman should be made to have a mental visit to the country of her choice according as she wishes her son to resemble. She should also be asked to adopt the food, regimen, manners and apparels of the people of those countries whom she wishes her son to resemble.

Thus the regimens to be followed by a woman desirous of having a son of her choice have been explained.¹⁵

It is not that only the above mentioned factors are responsible for begetting a child of a specific color. Even the agnimaha bhūta when associated with jala and akāsa mahābhūtas also produce white complexion. Associated with prthvi and vāyu it produces black complexion and with all the mahābhūtas in equal proportions, it produces blue complexion.¹⁶

When the couple processed by the above method joins together in sexual intercourse, the undamaged sperm combined with the undamaged ovum, in undamaged genital tract and unaffected uterus certainly gives rise to embryo as in a well-washed clean cloth the good dye produces colouring instantly after the contact or the milk combined with curdling yeast attains the form of curd leaving its original character. The sperm also operates like this.¹⁷

The causative factor for the determination of sex in the fetus so formed has already been said. As an undamaged seed sown in the field follows the pattern of its natural characteristics like paddy carrying the characters of paddy, barley carrying the characters of barley and so on, the male and the female sex of the fetus also follow the natural characters accordingly.¹⁸

Change of sex is effected before its manifestation by vedic rites properly performed because the actions performed with excellence of place and time certainly produce desired results otherwise not. Hence considering the women as pregnant she should be administered pumsavana (measures which help procreating a male progeny) before the fetus is manifested. After taking two undamaged leaf-buds from the easterly and northerly

branches of a banyan tree grown in a common place and putting them in curd along with two excellent black gram or white mustard seeds, it should be given to the woman to drink in pushya star. Similarly, the paste of jivaka, rshabhaka, apamarga and saireyaka, collectively or individually as required, added with milk; or putting a kudyakeetaka (a type of insect) or matsyaka (a small fish) in a handful of water should be given to drink in pushya star. Small and fire-coloured, man-shaped pieces of gold, silver or iron put in curd, milk or handful of water should be taken wholly in pushya star. In the pushya star itself, she should inhale the steam coming from the preparation of sāli rice while being cooked. She should also use as a drop with cotton swab in the right nostril of the liquid made of the flour mixed with water and put on the threshold. Whatever useful measure for pumsavana is suggested by the brāhmaṇas or reliable ladies, that should also be applied. Thus the measures of pumsavana are said.¹⁹

Hereafter I shall describe the regimens to stabilize the fetus. Aindri, bramhi, shatavirya, shasravirya, vishwaksenakaanta – wearing of these herbs on head or in the right hand; intake of milk or ghee cooked with the same; taking bath with the same in every pushya star. She should always keep these drugs with her. Over and above, she should also use constantly all the drugs of jivaneeya gana (vitalizers) with the above methods. Thus the regimens which stabilize the fetus are described.²⁰

These are the factors which damage the fetus – such as the fetus dies in the womb or comes out prematurely or is dried up if the pregnant woman sits on roughened, uneven or hard seat; suppresses the urge of wind, urine and faeces undergoes strenuous and unsuitable physical exercise, takes excessive sharp and hot food or eats very little. The fetus is also delivered untimely by injury, compression, frequent looking and ditches, wells and waterfalls, travelling on the conveyance with excessive jerking or hearing unliked words or too much noise. If she constantly lies down in supine position, the umbilical cord gets twisted around the neck of the fetus. The woman sleeping in open place and moving out in night gives birth to an insane; if she indulges in quarrels and fights, the progeny will be epileptic. One indulged in sexual intercourse to ill-physioped, shameless and devoted to women; one always under grief to timid, underdeveloped is short-lived; one thinking ill of others to harmful, envious or devoted women; the thief to exerting, wrathful or inactive; the intolerant to fierce, deceitful and jealous; one who

sleeps constantly to drowsy, unwise and deficient in digestive power; one who takes wine constantly to thirsty, poor in memory and unstable in mind; one using mostly the meat of iguana to the offspring having red eyes, obstructed respiration and rough bodily hair; one using fish constantly to the offspring with delayed closure of eyes or stiff eyes; one using the sweet things constantly to the offspring suffering from diabetes, dumb or over-obese; one using sour things constantly to the offspring suffering from internal hemorrhages and diseases of skin and eyes; one using salt constantly to the offspring affected with early wrinkles, graying of hair or baldness; one using pungent things constantly to weak deficient in semen and sterile; one using bitters constantly to the consumptive, weak and under-developed; one using astringents constantly to blackish progeny suffering from hardness of bowels or udavarta. The pregnant woman gives birth to a child suffering mostly from the respective disorders the etiological factors of which are used by her. The paternal defects in respect of semen should be understood on the lines of the mismanagement concerning mother. Thus the factors causing damage to the fetus are said. Thus the woman desiring excellent progeny should particularly abstain from the unwholesome diet and behavior, observing good conduct, she should manage herself with wholesome diet and behavior.²¹

The diseases of the pregnant woman should be managed with diet and drugs consisting mostly of soft, sweet, cold, pleasant and delicate things. She should never be subjected to evacuative measures like emesis, purgation, head-evacuation, blood-letting, non-unctuous or unctuous enema except in emergent conditions. From the eighth month she should be managed in emergent condition responding to emesis etc. with mild emetics or other measures exerting similar action. The pregnant woman has to be managed very cautiously like one carrying a vessel full of oil without agitating it.²²

If she, due to mismanagement shows menstrual blood during the second or the third month, there is little chance of retaining the fetus because during this period, the fetus lacks supporting strength.²³

If she shows the discharge of menstruation during the fourth month onwards due to anger, grief, envy, jealousy, fear, terror, sexual intercourse, physical exercise, jerk, suppression of urges, sitting, sleeping or standing on uneven ground, excessive hunger or thirst or dirty food, I (will) explain the method for stabilizing the fetus. Immediately after the

appearance of bleeding she should be advised to lie down on a bed covered with soft, comfortable, cooling bed sheet keeping her head slightly lower. Then a cotton swab soaked with the powder of yasttimadhu and ghee which are kept in very cold water should be applied on the perennial region. She should also be anointed with ghee wasted one hundred times or one thousand times all over below the navel. Similarly she should be sprinkled over with quiet cold cow's milk or decoction of yasttimadhu or the plants of nyagrodhadi group in the region below the naval or she should take cold bath in a tub. Cloth pieces soaked in the juice of astringent plants having latex should be put inside the vagina, cotton swab of milk and ghee cooked with leaf buds of nyagrodhadi trees should be kept inside the vagina. She should also take orally 10gm of the preparations of ghee extracted from milk alone. She should take a lickable the stamens of lotus, utpala and kumuda mixed with honey and sugar. She should eat water chestnut, lotus seeds and kaseruka. She should take gandhapriyangu, nilotpala, lotus fruits, unripe fruits of udumbara and leaf-buds of banyan tree along with goat's milk. She should eat soft, fragrant and cooked rice of shali added with honey and sugar along with milk cooked with roots of bala, atibala, shali, shasttika, sugarcane and kakoli or she should eat the above rice along with meat soup of common quail, grey porridge, kuranga, sambhara, harina, ena, kālapucchaka and rabbit well-seasoned with ghee while seated in a comfortable cool and sufficiently ventilated place. She should be protected from anger, grief, exertion, sexual intercourse and physical exercise and should be entertained with soothing and favorite stories. Thus the fetus is stabilized.²⁴

If the bleeding is associated with ama, it often causes damage to the fetus because of their contradictory treatments.²⁵

If a pregnant woman uses hot and sharp things and due to this bleeding or another ensues from vagina when the fetus has gained sufficient strength, it does not develop because of having been discharged. It stays for long and is said as upavishtaka by certain scholars. when a pregnant woman constantly observes fasts and other religious vows in the state of her malnutrition and aversion to fats uses things which aggravate vāta, the fetus does not develop because it is dried up. This also stays for long without quickening. This is said a naagodara.²⁶

These are the symptoms and signs of the approaching time of parturition – exhaustion of the body parts, malaise on the face, laxity in the eyes, feeling of removal of the bandage from the chest, coming down of the womb, heaviness in lower parts, pain in groin, perineum, waist, belly, sides and back; discharge from the vagina, lack of desire for food, thereafter startings of labour pains and flow of amniotic fluid.²⁷

Thereafter, the birth rite of the child should be performed such as – first he should be given to ingest the combination of honey and ghee processed with mantras as prescribed in scriptures. Thereafter by the same method, the right breast should be advanced to be suckled by the child. A water-pitcher processed with mantras also should be kept on the side of his head.²⁸

After the naming ceremony is over, the child should be examined for the knowledge of the span of his life. These are the features of the children blessed with a long life such as – discrete, soft, sparse, oily, deep-rooted and black hair; firm and thick skin, naturally well-endowed, slightly bigger in size,, proportionate and umbrella-like head; broad, firm, even, united well with the temporal, endowed with uppersigns (three transverse lines), corpulent, wrinkled and half-moon-shaped forehead, ears thick, having large and even flaps, equal , elongated downwards depressed at the back, having compact tragus and big meatus; eyebrows slightly hanging downward, disjoined , even, compact and large; eyes equal, having concentrated vision, with clear divisions and subdivisions, strong, lustrous, and having beautiful front and corners; nose straight with large nostrils, well-ridged and slightly depressed at the tip, mouth big, straight and having well-set teeth, tongue having sufficient length and breadth, smooth, thin with normal colour; palate smooth, well-developed, hot and red; voice profound, not poor, sweet, echoing, deeply risen and patient; lips neither too thick nor too thin having proper breadth, covering the mouth and red in colour; large jaws; round and not very large neck; broad and well-developed chest; hidden xiphisternum and vertebral column ; distant breasts; unbending and stable sides; arms, legs and fingers round, developed and long; hands and feet big and developed; nails stable, round, unctuous, coppery, high and tortoise shaped; navel whirled clock-wise and deep; waist 1/3 less than the chest; even having well developed muscles; buttocks round; with firm and developed muscles , not too elevated; thighs tapering downwards, round and well developed; shanks neither too corpulent nor too thin, resembling that of deer foot, with

hidden blood vessels, bones and joints; ankles neither too corpulent nor too thin; feet possessing the above features and tortoise-shaped. (Apart from these anatomical features) the function relating to flatus, urine, stool, sexual organs and also sleep, vigil, exertion, smiling, weeping and suckling as normal indicate the long life-span. Other entities also, which are not mentioned here, if endowed with normal features, are desirable while the contrary ones are undesirable for long life. Thus the features of the person having long life are explained.²⁹

Hereafter I will describe the nursery for the child. It should be well planned by the architect. It should be spacious, beautiful, free from darkness and access of wind, well-ventilated, strong, inaccessible for various animals, rats and insects, distinct places for water, pounding, urinal, lavatory, bathroom and kitchen, comfortable in particular season, equipped with cot, chairs and beddings according to the season, moreover protective measures, offerings, auspicious rites, oblations and expiatory rites should be performed well there and it should be full from of clean and elderly persons, physicians and affectionate people. Thus the method of nursery is explained.³⁰

5.6 Māsānumāsika Garbhavṛdhi

5.6.1 Suśruta Samhitā

1. First month

In the 1st month of pregnancy it appears to be a slimy mass³¹

2. Second month

In the second month, due to action of kapha, pitta and vāta, it is transformed into a solid mass of panchamahabhūtas. If the mass is –

- i) Round – then the child will be male
- ii) Elongated – then the child will be female
- iii) Semi-circular – then the child will be a hermaphrodite.³²

3. Third month

In the third month, five lymph like protuberances appear to give rise to 5 parts – 2 upper limbs, 2 lower limbs and head. Apart from this, all other parts and their subdivisions are formed in the shape of minute structures.³³

4. Fourth month

In the fourth month, all parts become more marked. The foetal hr̥dayam becomes further developed, and it gets equipped with cetana (consciousness), and thus expresses desires.

- These desires are expressed by the mother during this period. If these are not fulfilled, it leads to birth of the child either like hump back, abnormal arm, foot, dwarf, defective eyes or without eyes.
- Thus, it is necessary to fulfill these desires in order to have a strong-living child.³⁴

5. Fifth month

In the fifth month, the manas of the foetus 'wakes up', i.e., becomes active.³⁵

6. Sixth month

In the sixth month, intellect becomes sharp and developed.³⁶

7. Seventh month

In the seventh month the fetus is fully formed with the organs.³⁷

8. Eighth month

In the eighth month, ojas remains unstable.³⁸

The child born in this month does not survive in the absence of ojas, and also is affected by attack of demons. Hence the sacrificial offerings of manas, odana should be saved for dharmas.³⁹

9. Ninth month

The child is delivered either in the ninth, tenth, eleventh, or in the twelfth month.⁴⁰

If the child is not delivered within twelve months, it is to be considered as abnormal.⁴¹

5.6.2 Caraka Samhitā (relevant to vaikhānasa gr̥hya sūtra)

First, cetana and satva come forward to receive the qualities of the mahābhtuas. Cetana is the cause, doer, thinker, preceptor, knower, seer, sustainer, creator, visvakarma, viswarupa, puruṣa, source of origin, avayava, has qualities, receiver, principal one, bhūtātma, indriyātma and antarātma.

At the time of receiving, first of all, he takes up ākāśa. Thereafter, gradually the other four mahabhūtas, indriya, etc., having many manifested qualities. The same is carried out at the time of dehagrahanam. The entire process is completed within a short span of time.⁴²

Thus endowed with all the qualities in the first month, it (Rasadidhātu roots) is mixed and a mass is formed, which looks like shleshma and parts as manifested (सत्) and un manifested (असत्).⁴³

The manifested and un manifested parts (सदसद्भूताङ्गावयवाः) become a solidified mass. If it is –

- पिण्डः (ग्रन्थ्याकारः) – it is male
- पेशी (दीर्घमांसम्) – it is female
- अर्बुदम् (वर्तुलोल्लतम्) – नपुंसकलिङ्गम्⁴⁴

During the third month, all parts are formed.⁴⁵

The foetus attains cetana at the very time when the sense organs are manifested. Hence, from then, the foetus pulsates and express the desire for whatever it has experienced in the previous life. This is known as द्वैह्यम्. The mother's hṛdaya and that of the foetus get connected by रसवाहिनी. The desires are passed through them. These desires are not to be ignored. If ignored, there may be the destruction or morbidity in the foetus. At this stage, the mother becomes equal to the foetus in respect with certain things.⁴⁶

Whatever the mother wants should be provided to her, except those which damage the foetus.⁴⁷

Those are the factors which damage the foetus – those which are very guru, ushna, tikshna as well is difficult activities. Also, she should not wear red clothes to prevent the 'attack' of gods, demons and their follows, consume wine, ride vehicles, or eat meat. She should abstain completely from the things that are unfavourable to all sense organs and others which the elderly know and advise.⁴⁸

If the desire is very intense, even the unwholesome thing may be given to her added with the wholesome one with a view of satisfying the desire.⁴⁹

During the fourth month, the foetus attains stability, and as such, the pregnant woman feels particular heaviness in the body.⁵⁰

During the fifth month, in the foetus, blood and flesh are developed more in comparison to other months. Hence, the mother gets particularly lean and thin.⁵¹

During the sixth month, the foetus is developed more, with respect to strength and complexion. Hence, the pregnant woman particularly loses strength and complexion.⁵²

During the seventh month, the foetus is developed with respect to all entities, hence the pregnant woman becomes exhausted during the period.⁵³

During the eighth month, there is exchange of ojas between the mother and the fetus through rasavahini. Hence, during this period, the pregnant woman (and fetus) becomes sometimes exhilarated and sometimes depressed. Hence, the delivery of the foetus is entailed with calamity due to instability of ojas.⁵⁴

Upto tenth month – normal period

Even addition of one day – abnormal⁵⁵

5.7 Suśruta Samhitā (relevant to vaikhānasa gr̥hya sūtra)

5.7.1 Āsannaprasava Lakṣaṇa

When the time of delivery approaches, there is pain all over the waist and back, frequent passing of feces, and urine and also discharge of mucus from vaginal opening.⁵⁶

5.7.2 Dhūpāna Karma

In case of retention of fetus, vagina should be fumigated with slough of black snake or pinditaka; the root of hiranyapushpi should be tied in hand and foot or suvarchala or viśalya should be worn.⁵⁷

5.7.3 Mṛtamātrka Garbhapātana

When the woman is dead but there is throbbing movements in the abdomen, then the physician should immediately cut open the abdomen of the woman and save the child.⁵⁸

5.8 Aṣṭāṅga Samgraha (relevant to Vaikhānasa gr̥hya sūtra)

5.8.1 Vivāhayogya Strī

A man of 21yrs of age, should take a maiden as his wife, who belongs to a gotra other than his own, but to the community of his own; who is not from the family in which some diseases are hereditary; who is endowed with beauty, chastity, and auspicious qualities; in whom the teeth, lips, ears, nose, nails, hair and breasts have neither developed fully nor have fallen; who is tender and healthy constitution, whose color is neither yellowish-red nor crimson-red, who has neither more nor less number of body parts than usual, who is 12yrs of age, whose name is not other than that of gods, serpents, rivers, mountains, trees, birds, or stars and also not of lower castes, slaves and who is not of bad reputation in the society.⁵⁹

5.8.2 R̥tukāla

Rtu- the period during which menstrual flow is visible -is of twelve days duration; some say it is of 16days, still others opine that the entire month is period in those who have purity of vaginal tract, uterus and menstrual flow; some authorities opine that there is also a period of invisible menstrual flow.⁶⁰

5.8.3 R̥tumatī laksana

The women, whose face is slightly rundown but cheerful, whose eyes and abdomen are slightly drooping down and who craves for the company of men is to be understood as R̥tumatī ⁶¹ Just as the lotus flower closes after sunset, the utreus also closes after the menstrual period, and does not receive the semen thereafter.⁶²

The blood which has accumulated in the vessels of the uterus also for one month, which is slightly black and of foetid odor is expelled out by vāta, through the vaginal tract during next menstrual period.⁶³

5.8.4 R̥tumatīcarya

From the 1st day of the appearance of menstrual flow, the women should spend three days avoiding sexual activities, bathing and cosmetics; sleep on a bed made of darbha grass. In order to slim herself, she should eat little quantity of barley and milk, holding in a leaf, saucer, or palms of her hands; she should also avoid foods which are pungent, hot sour and salty.⁶⁴

On the 4th day, she should take bath in cold water, apply fragrant paste to the body, and wear white flowers and clothes, perform auspicious rites and without having anything in mind, she should see her husband. Only then, she will be able to beget a child as she desires.⁶⁵

5.8.5 Maithuna Kāla

The man desirous of a good son should again wait for 3 more days from the 4th day or in other words, 7 days from the day of menstruation. He should then have copulation on the 8th, 10th or 12th nights; the persons desirous of a daughter on the 5th, 7th or 9th nights. Among these nights that which is later is better than the earlier, in endowing the offspring long life, health, wealth, prosperity, strength, complexion and keenness of sense faculties. After the 13th day there will be decrease of the above qualities in the offspring day by day.⁶⁶

On even days the artava will be less and on odd days it will be more, so copulation on those days will lead to the birth of son and daughter respectively.

Man desirous of a healthy son, should avoid copulation even on distant days (10th or 12th) if menstrual flow continues.

If by the effect of food or activities, increase of sukra takes place on odd days and its decrease on even days, copulation on such days will lead to the birth of male child having feminine features, of poor strength or poor physique; if a female child it will be having masculine features, of poor strength or poor physique respectively; copulation on 11th and 13th days leads to birth of a eunuch.⁶⁷

5.8.6 Garbhādhāna karma

The priest should then perform the religious rites connected with child birth; without chanting mantras in case of shudras. The women should be told to retain in her mind the form, color, and mannerisms of such person who, she wishes her son to possess; she should also adopt habits of that person, with regards to food, activities, behavior, dress etc.⁶⁸

After, these religious rites, the man who has maintained celibacy for a month, should partake cooked rice along with ghee and milk but should not over eat. He should keep himself happy, put on garlands, have a cheerful mind and body, wear white clothes; then at the prescribed time of the night he should step on to the nuptial bed placing his right foot first, harboring good thoughts and anticipating good results all the while.

Similarly the woman, who has slimmed herself a little, by partaking foods prepared from oil and Masta, should step on the bed from the right side of her husband placing her left foot first.

Sitting on the bed, the husband should chant the following hymns “O, Dhaata, you are the lord of life, you are everywhere, grant us all the good. O Vidhata, bestow on us, the radiance of sacred knowledge; may Brahma, Brhaspati, Vishnu, Soma, Surya, Asvinis, Bhaga, Mitra, and varuna, grant me a brave son.”⁶⁹

5.8.7 Maithunavidhi

The couple should then engage themselves in sexual intercourse, pleasing each other with sweet words and acts, keeping themselves happy all through. Immediately after the intercourse, the lady should be sprinkled with cold water.⁷⁰

The lady who has over-eaten, or who is hungry, thirsty, terrified, inattentive, grief stricken or angry; who is very fat, desiring something else and who is not willing for copulation- will not conceive at all or conceives improperly; so also the man will not be able to produce conception.

During copulation, the women should not be allowed to mount on the man, if allowed so, the forthcoming child, if a boy will have feminine behavior and if a girl, masculine behavior.

The women, should neither be lying on her abdomen nor on her two sides; the activities of vāta will be powerful when she is lying on her abdomen, and so causes trouble in the vagina; if she is lying on her right side, kapha increases, gets displaced and covers the mouth of uterus; when she is lying on the left side, pitta increases and vitiates both the blood and semen.

Hence, the women should receive the seed, lying on her back only; for, in this position all the doṣas will be confined to their normal places.⁷¹

5.8.8 Pumsavana Karma

Having come to know that the lady has conceived and before the signs of pregnancy manifest clearly, pumsavana should be done the day of pushya nakshatra. Some say it should be done for 12 days and that too on even days. Some others say it should be done every day.⁷²

The man should instill, with the help of piece of cloth, into the right nostril of lady 3or 4 drops of milk in which herbs like Lakshmana, vātasunga, sahadeva, vishvadeva and such others have been soaked and the macerated. If desirous of a daughter, he should instill drops into her left nostril. The milk should not be spit out.

Similarly the juice of the roots of svetabrhati petals of utpala, kumuda, roots of Lakshmana or of the sprouts of vāta- 8 in number- all collected in the pushya nakshatra can also be made use of.⁷³

The women, putting on a garland of white flowers and wearing white dress, should drink thin roots of Lakshmana, collected in pushya constellation, one audumbara in quantity mixed with milk, in order to obtain a son for safe carrying of pregnancy. Similarly gauradanda, apamarga, jivaka, rshabaka, sankhapushpi, sahachara, madhyadanda, nagajita, agnijihva or 8 sprouts of vāta may also be used used for this purpose.

She should take thin gruel with rice flour, inhale its fumes during cooking, keep the gruel on the threshold of the door of the house for some time and instill the thin fluid in her

nose. Any other thing indicated by the learned brāhmaṇas or aged women should be done.⁷⁴

5.8.9 Garbhotpatti Krama

After the expulsion of the old accumulated blood by vāta, the uterus and the passage having been purified there by the un vitiated sukra having the bija comes in the uterus; in the new one the artava accompanied by the mahabhūtas and helped by the action of vāta which is in its normal condition. Sukra then unites with artava, along with the mahabhūtas and the jiva all the same time. The jiva carrying with it the miseries such as raga etc. which are the results of its own action, moving in speed as that of mind, enters into the union inside the uterus.⁷⁵

5.8.10 Sadyo grhīta garbha lakṣaṇa

The following are the features of the woman who has just conceived: feeling of receiving the seed in the vaginal tract, a feeling of contentment, heaviness and throbbing, and mutual union of sukra and artava. Also cheerfulness, nausea, stupor, mild debility, śālivation, discomfort in the region of heart, tiredness and thirst.⁷⁶

5.8.11 Vyakta garbha lakṣaṇa

Gradually, with pregnancy becoming patent, there will be heaviness of abdomen, diminution of the eye and voice, movements of the vagina and pubic hair, sleeping, yawning, fainting, vomiting, loss of appetite, swelling of the feet, desire for things which are sour also for good or bad foods and activities.⁷⁷

Then afterwards, the channels of menstrual blood get blocked by the fetus, so there will be no flow of menstrual blood. Thus getting blocked in the downward path, it goes into the formation of the apara; some others say it forms jarayu. With the cessation of menstrual flow there will be the appearance of lines of hairs on the abdomen.⁷⁸

The blood remaining after the formation of the jarayu moves still up and makes for increasing in size of the cheeks and breasts and black coloration of the lips and nipples.

Getting localized in the breasts and associated with kapha, it helps in the production of breast milk which gets nourished by the food the women takes after delivery.⁷⁹

5.8.12 Garbhavṛddhi Krama

In the 1st month there will be formation of kālala.

2nd month it will be Ghana, pesi or arbhuda if the fetus is male, female or eunuch respectively.

3rd month there will be 5 branching in the fetus, 2 each for legs and arms and one for the head. Simultaneously with the formation of 5 branching all other parts of the body and sense organs also get formed, except, those that develop after birth such as teeth etc. Gradually all the parts become well defined. This is the normal manner of the development; anything other is abnormal.⁸⁰

The factors which bring about the characteristic features of both the mind and body of the male, female and eunuch are present in the developing fetus itself. Whichever specific features become predominant during the course of development, the future child will be of that sex.⁸¹

During the 4th month, all the major and minor parts of the body become clearer and the fetus becomes stable.

In the 5th month, the mind becomes well active, the muscles and blood gets increased.

In the 6th month, hairs on the head and on the body, nails, bones, tendons, etc. becomes patent and there will be increase of strength and color.

In the 7th month development of all the parts will be complete.⁸²

During the 8th month, ojas moves frequently from the fetus to the mother and vice versa, through the channels which transport rasa; so during this month the mother will sometimes become cheerful and some other times exhausted. So also the fetus. Because of the instability of ojas, delivery of the fetus may become abnormal. During the course of its movement outwards, it may assume difficult positions due to absence of ojas or it may come out, breath only for a short time to the activity of ojas and then die just like the movements seen in a severed limb. The pregnant woman will only undergo exhaustion

because the ojas is unstable and moves between her body and of the fetus along with rasa.⁸³

5.8.13 Āsannaprasava lakṣaṇa

As the time of delivery approaches near, the woman develops exertion, exhaustion, a feeling as though the eyes have lost attachment, expectoration, increased frequency of urine and feces, looseness of the abdomen, heaviness of the lower abdomen, lack of desire for food, uneasiness in heart region, waist, bladder and groins, pricking and tearing pain, throbbing and exudation of fluid in the vagina. After these, the Avi (labor pains) commences followed by discharge of garbhodaka (amniotic fluid).⁸⁴

5.8.14 Prasavopacāra

Then, noticing the fixing of fetus, auspicious and magical rites should be performed. Fruits having masculine names should be offered to her to hold in her hands. Thin gruel, mixed with ghee and warm water should be given to drink. She should then be made to lie on a soft bed placed on the ground and covered with skin of red-colored deer, adopt a supine position folding both her legs at the knees; a thick pad of soft cloth should be placed underneath the waist and back; elderly women who are confident, good looking, well versed in conducting delivery, dexterous in work, having the nails cut close, should be around the pregnant women, comforting her with pleasant talk and assuring safe delivery.⁸⁵

5.9 Pramāṇas

According to the caraka samhitā, the patient should also be examined with the pramana or measurement of his bodily organs. Thus, it is determined by measuring the height, length and breadth of organs by taking the finger breadth of the individuals as the unit of measurement.

Organs	Height	Length	Breadth	Circumference
Feet	4	14	6	-
Jangha		18		16
Knee		4		16
Thigh		18		30
Testicles		6		8
Phallus		6		5
Vagina				12
Waist			16	
Abdomen		12	10	
Parswa		12	10	
Nipples				2
Back	18			
Neck	4			24
Face	12			24
Mouth			5	
Head	16			32
Entire body	84		84	

Measurement not specified as length/breadth/circumference:

Forehead – 4

Nose – 4

Distance between eyes – 4

Chin – 4

Lip – 4

Ear – 4

Distance between nipples – 12

Hṛdaya – 2

Shoulder – 18

Shoulder blade – 6

Arms – 16

Forearms – 15

Hands – 20

Axillae – 8

Thus, the measurement of individual organ of body is described. A body possessed of organs with proper measurements is endowed with longevity, strength, ojas, happiness, power, wealth and virtues. If the measurement is either low or high, the individual possesses qualities contrary to what has been mentioned above.

The measurement of organs are the most standard ones, but the circumference of organs like calf region varies. Therefore, the circumference of the middle part of such organs is furnished. The height of the head is 16 aṅgulas. It should be measured from the point where the neck begins in the back side.

Total measurement is 84 aṅgulas or 3 and a ½ hastas. If the height of all the organs described is taken together, it exceeds 84 aṅgulas. This is because of the position of the height of one organ sometimes submerges into the height of another organ.⁸⁶

Three and a half hasta (arm length) in one's own arm is the height of the body suitable for a happy life.

[eg., 1 hasta = 45 cm, 3 and a half hasta = 157 cm. 157 cm is the average height of an adult].

This measurement does not apply to those who belong to astta nindita purushas such as aloma, atiloma, atikrsha, atisthula, atigoura, atikrshna, atideergha, and atihraswa. Height varies depending on many factors such as sex, habitat, race, heredity, etc.⁸⁷

5.9.1 Anjali pramāṇa

Substances of the body which can be measured by volume taking ‘anjali’ (space created by joining both the hands in the form of a cup as a unit are now being described. The measurement described here pertain to the ideal standard, these standards can undergo variation in the form of decrease or increase in a normal individual and this can be ascertained by inference.

Substance	Measurement (Anjali)
उदकम्(water)	10
रसः(rasa)	9
रक्तम्(blood)	8
पुरीषः(faeces)	7
कफः(kapha)	6
पित्तम्(pitta)	5
मूत्रम्(urine)	4
वसा(fat)	3
मेदः(adipose)	2
मज्जा(marrow)	1
मस्तिष्कः(c.s.fluid)	½
शुक्र(semen)	½
ओजः(in visible vitality)	½

In order to understand knowledge of life, we will describe the pramāṇa of the body and its part.

Antaradhi (trunk), sakthi (legs), bāhu (arms) and siras – these are the angas (major parts). Again, the parts in each of these are the pratyangas.

In terms of one’s own aṅgula, the big toe and second toe are two aṅgula (3.6 cm) each in length, the third, fourth and fifth toes by one fifth aṅgula each in their succeeding order;

the forefoot and sole each are four aṅgula in length and five aṅgula in breadth. The foot is fourteen aṅgula in length. The middle part of the foot, heel, calf and knee are fourteen aṅgulas in circumference; calf is eighteen aṅgulas in length. Above the knee, it is thirty-two in length, there together are fifty aṅgulas, the thigh is equal to the calf in length. Testes (scrotum), chin, teeth, area of nostrils (alae nari), bare of the ear, eyebrow and space between two eyes are two aṅgula in length. Penis, cavity of the mouth, nose, ears, forehead, height of the neck and space between the pupils is four aṅgulas each. Width of the vagina, space between the penis and umbilicus, between umbilicus and heart, between neck and two breasts, width of the mouth, thickness of the wrist and forearm – each is twelve aṅgula. Circumference at indrabastimarma, distance between shoulders and elbow points is sixteen aṅgula. Hand is twenty aṅgula in length.

The length of two shoulders is thirty-two aṅgulas. The circumference of the thigh is thirty two aṅgula. The space between the wrist and elbow is sixteen aṅgula in breadth the space between the bare of thumb and the index finger is five aṅgula in length, and space between the orifice of the ear and outer canthus and the length of the middle finger each is five aṅgulas. The length of the index fingers is five and a half aṅgula. The length of the little finger and thumb is three and a half aṅgula. Breadth of the face and circumference of the neck is twenty four aṅgula. The area of the nose is one and one third aṅgula. Taraka (cornea) is one third of the eye. Drushti (pupil) is one ninth part of taraka the distance between the line of the hair (in the region of the temples) and the top of the head. Above the avarta (cricoid cartilage) in the neck is ten aṅgula. The distance between the two ears from their back is fourteen aṅgula. Pelvis of the woman is of the same size and width as the chest of man – 12 aṅgula, breadth of the chest of the woman is 18 aṅgula. Breadth of the waist of a man is of the same measurement. The length of the body of man is 120 aṅgula.⁸⁸

5.10 Dinacarya in aṣṭāṅga hṛdaya

For preserving the wholesome lifespan, a healthy person should arise from sleep at brahmamuhūrta.

After analysing for a while about one's own body and being clean after evacuation of excreta, oral hygiene should be attended to, by cleaning teeth with good quality herbal brushes of 12 aṅgulas in length and diameter of the tip of one's little finger. Plants used should be either of Kaṣāya (astringent), katu (acid) or tikta (bitter) rasas (tastes) like Arka (Calotropis gigantea), Nyagrodha (Ficus benghalensis), Khadira (Acacia catechu), Karanja (Pongamia pinnata), Kakubha (Terminalia arjuna) etc., The teeth may be brushed after every meal. While brushing, care should be taken not to hurt the gums.⁸⁹

Brushing of teeth is contra-indicated for those who are suffering from ajārṇa (indigestion), vamathu (vomiting), svasa (dyspnoea, asthma), kāsa (cough), jwara (fever), ardita (facial palsy), tṛṣṇā (thirst), āśyapaka (stomatitis), hrdroga (cardiac disorders), netraroga (eye diseases), siroroga (diseases affecting the head), and karnaroga (ear diseases).⁹⁰

Sauvirānjanam is pleasing to the eyes and hence can be used daily. With its use, the eyelashes will become unctuous and thick; the eyes with well-defined tricolours (black, white and red in appropriate areas), clean, beautiful and with sharp vision.⁹¹

Vision is addressed by Agni Mahābhūta and hence eyes have a special fear towards (diseases due to) kaphadoṣa. Because of this, rasāñjana (another variety of collyrium having more purificatory properties) is to be used for secreting kapha once a week.⁹²

Thereafter, Navana/Nasya (nasal use of medicine, errhines), Gaṇḍūṣa (holding of liquid medicine orally), Dhūma (inhalation of herbal smoke) and Tāmbūlacarvana (inflammatory diseases of the eye), visha (poisoning/toxins), mūrcha (fainting), mada (intoxication) and soṣa (emaciation).⁹³

Daily application of an oil on the body is recommended. This retards ageing, overcomes fatigue and annihilates effects of aggravated vāta. It improves clarity of vision, renders nourishment, longevity, good sleep, good skin (tone, complexion and elasticity) and a sturdy physique. It should not be particularly practised on the head, ears and soles. It is, however, not to be practised by those suffering from vitiation of kaphadoṣa, those having either one of the five purificatory methods (vamana, virecana, vasti, nasya and raktamoksha) and those suffering from ajārṇa (dyspepsia).⁹⁴

The practice of physical exercise renders the body light, efficient in activities, improves digestive power, wanes obesity, renders finely chiseled contours and consistent body structure.⁹⁵

Exercises are not recommended to those who suffer from diseases due to vitiation of vāta and pitta. Further, it is contraindicated in tender children, the very aged and in those who suffer from indigestion.⁹⁶

Strong individuals who are habituated to fat-rich diet may routinely practice exercise in winter and spring, using only half the strength one can gather. In other seasons, it should be done using lesser strength. After exercises, the entire body should be massaged comfortably.⁹⁷

In excess, exercise causes tṛṣṇā (thirst), kṣaya (emaciation), pratamaka (variety of asthma), raktapitta (bleeding disorders), śrama (physical fatigue), klama (mental fatigue), kāsa (cough), jvara (fever) and chardi (vomiting).⁹⁸

If indulged in excess; exercise, keeping awake, walking, sex, laughter and talk would blight the individual like a lion being destroyed while seizing (attacking) an elephant.⁹⁹

Udvartanam (upward massage with powdered drugs) disintegrates kapha, dissolves away fat, provides firmness to body parts and excellently clarifies the skin.¹⁰⁰

Bathing kindles agni (improves digestion), provides health, longevity and enhances sexual drive, energy and strength. It tackles kandu (itching), mala (dirt), śrama (fatigue), sveda (sweat), tandra (lethargy), tṛṣṇa (thirst), dāha (burning sensation) and pāpma (ill feelings).¹⁰¹

Pouring warm water below the neck while bathing renders strength to the body. However, if poured over the head, it is detrimental to the eyes and hair.¹⁰²

Bath is contraindicated in those suffering from ardita (facial palsy), netraroga (inflammatory eye diseases), āsyaroga (diseases of the oral cavity), karnaroga (diseases of the ears), atisāra (diarrhoea), ādhmāna (abnormal distension), pīnasa (rhinorrhoea – running nose), ajīrna (indigestion) and just after intake of food.¹⁰³

Food shall be taken only when the previously ingested meal is fully digested; the food shall be wholesome and should be in moderate quantity. The natural urges (reflexes – like

those of defecation, micturition, etc.,) should not be altered at will. One who has these reflexes should satisfy them prior to any other involvement. A curable disease should be conquered before anything else.¹⁰⁴

It is opined (by all) that the entire activities of all organisms are aimed at comfort. However, there is no comfort without Dharma and hence, everybody should be virtuous. Good friends shall be honoured and others abhorred.¹⁰⁵

The following are the 10 sins that should not be committed by the body, the gab or the mind – himsa (violence), steya (theft), anyathākāma (infidelity), paśūnya (tale-bearing/calumny), paruṣa (abusal/being rude), aṇṛta (speaking untruth/lying), saṁmābhinnālāpa (uttering rubbish), vyāpāda (tendency to harm), abhidhya (longing for others' belongings) and dṛgviparyaya (atheism).¹⁰⁶

One should lend as much help as possible to the poor, the sick and the mentally distressed, should always have empathy and oneness even towards small creatures like worms and ants. God is to be worshipped. Scholars, physicians, the elderly, rulers and the guests should be honoured. Cows should be adored (as they are considered sacred).¹⁰⁷

One who approaches for help should not be sent back empty handed, insulted or defamed. Inclination to help even the worst adversaries should be there. One should be even minded in both prosperity and calamity. Envy the cause and not the result.¹⁰⁸

Always talk of relevant topics in a pleasing manner, to the point, attractively, without giving chances for raising expostulation. The talk should magnetise others. Always remain pleasant, with good conduct and compassion. Share the enjoyments of life with others. Never trust anybody excessively or be too suspicious.¹⁰⁹

Never reveal enmity towards anybody or anybody's hostility towards self, experience of insult and lack of love of authorities.¹¹⁰

One who is skilled in pleasing others should develop the ability to have a positive insight into their way of thinking and deal accordingly so that they become happy.¹¹¹

Never induce much strain over the senses nor let them remain inert. Never adopt deeds that fall short of the three objects of worldly existence – dharma (virtue), artha (wealth) and kāma (desire), that too, only with mutual reciprocity.¹¹²

Always follow the ‘golden mean’ (juste-mieu-French) in the observance of all the objects of life. Regularly trim the hair, nails and moustache/beard and maintain cleanliness/hygiene of feet and excretory orifices.¹¹³

Take bath regularly, radiate fragrance (by deeds also), be well dressed with clean and non-gaudy attires. Always wear jewels, sacred hymns and divine medicines.¹¹⁴

Always wear umbrella and footwear while going out for walk. Look forward for a visual field of 1 yuga (approximately 3 metres) while walking. Nocturnal travel is to be reserved for unavoidable circumstances with the aid of a helper, equipped with a stick and wearing a cap.¹¹⁵

Never trespass the shadows of caitya (sacrificial/altar/Buddhist monastery/tombstone – being sacred), respectable personalities, flag posts and worthless people. Don’t tread upon heaps of ash, husk of grains, wastes, gravel, lumps of earth, platform for offerings/oblations and bathing place. Never swim across the river with hands (use a boat instead). Never advance towards bonfire. Never enter a doubtful boat or climb a suspicious tree, as to a cart that is drawn by an enraged horse.¹¹⁶

Sneezing, laughing and yawning should not be done without concealing countenance. Never twist the nose. Sketching on the earth unreasonably, moving various body parts in awkward fashion and prolonged sitting in squatting position is to be avoided.¹¹⁷

The activities of body, mind and speech should be terminated before fatigue. It is undesirable to keep the knees in upright position (flexed) for long. Never depend on trees for shelter at night or at the confluence of three roads, basement of a fig tree, junction of four roads and in a temple/monastery for anchor at night. Abstain from places of execution/slaughter, lonely/haunted houses and cremation sites/burial grounds, even during daytime.¹¹⁸

Never behold the sun by any means. Never carry weight upon the head. Also, never cast the eyes continuously upon objects that are too small, luminous, filthy and disliked. Selling, brewing, offering and accepting alcohol are also not to be practised.¹¹⁹

The following are to be avoided:

1. Exposure to eastern wind, heat, dust, frost and storm; sneezing, belching, coughing, sleeping, talking food and sexual intercourse in awkward positions
2. Shadows of river banks, adversaries of rulers/royal palace, wild animals, venomous animals with horns, dependence with those who are socially inferior, despicable and crooked, quarrel with people of extend code and conduct.
3. Intake of food, sexual intercourse, sleep, learning and thinking at dawn or dusk
4. Food offered by enemies, served in inns, or shared in-group, unwholesome food, and that of harlots and traders.
5. Creation of musicals sounds with the body, mouth and nails
6. Flicker of hands and hair
7. Walking amidst water, fire and between respectable personalities
8. Inhalation of smoke and funeral fire
9. Addiction towards alcohol
10. Exercising over trust and freedom in females¹²⁰

As the world around itself is the ethical preceptor for the intelligent, he should follow the world experimentally.¹²¹

One should be compassionate, do munificent charities, rein the body, mind and gab, should show selfless devotion to the cause of others. This code is enough to follow.

One who is always conscious of his position and involvement during the days and nights that pass by would not be affected by grief.¹²³

This, in short, is the etiquette to be followed. Those who follow this will attain longevity, health, prosperity, fame and above all, heavenly abode in the end.¹²⁴

Dinacarya mentioned in brihatrayee is almost similar in all the three texts. In āgama literature, mention of brahmi muhurta is found, first of the dinacarya. Thus it is assumed that the health principles in ancient times are taken from the scriptures of veda and āgama times. More over srouta sūtra imposes dantadhāvana to the deities in temples with specific mantra. The contemporary literature of āgama tells the mantra to be chanted during dantadhāvana. Souchavidhi after malavisarjana is imposed with the mud available near pond, which is not supported by āyurveda and only found in agamas. Snānavidhi imposed in agama literature is in the interest of rituals. Yet they include health principles. Agneya

snāna, dhuli snāna, guru anugna are special ones found in āgamas. Vastradhārana is mentioned but along with mantra in srouta sūtra for the deities in temples. Chatradhārana and dandadhārana explained in Aṣṭāṅgahṛdaya.

There is no mention of vyāyama in āgamas, where as āyurveda classics gave prime importance to vyāyama. Similarly nasyam and dhūmapāna are not found in āgamas. At the outset dinacarya explained in āgamas and āyurveda have much similarity.

5.11 Samskāras explained in Kāśyapa Samhitā

5.11.1 Swarna Prāśana

Keeping face towards east, gold should be rubbed on a wasted stone with a little quantity of water then churned with honey and ghrita, be given to the child for licking. Feeding of gold increases intellect, digestive and metabolic power, strength, gives long life; is auspicious, virtuous, aphrodisiac; increases complexion and eliminates evil effect of grahas. By feeding gold for 1 month he becomes extremely intelligent and is not attacked by the diseases and by using for 6 months, is able to retain what so-ever he hears.¹²⁵

5.11.2 Karna Vedhana

The combination of juices of rohini, root of svayamgupta, both haridra, fruit of brihati be cooked with half the amount of ghrita, during cooking the apamarga be added. After preparation the lobe of ear should be anointed and rubbed daily with ghrita. Thus, the lobe of ear gets enlarged quickly, becomes corpulent and even. Bee's wax, exudate of sarja, yava, vatsaka, and eranda be burnt in a sealed pot (antardhuma process) and after besmearing the ear-lobe with that ast, it should, with this the lobe of ear gets enlarged very soon, becomes corpulent and even.¹²⁶

5.11.2.1 Qualities of physician fit to pierce ear lobe

The quack, desirous of pleasure in this as-well-as in other world, should not pierce the ear of royal families or other great persons. What the dull quack will do in absence of

knowledge of the literature about the complication arising due to improper and bad piercing?

When, how, where should piercing be done? What are its benefits, complications? What does an ignorant physician know about these? So the experienced physician should pierce the ear of a joyous child, for achievements of religion desire and wealth.¹²⁷

5.11.3 Surya and Chandra darśana

After jātakarma, in the first month the infant should be shown rising sun along with its worship and also moon in the first part of night.¹²⁸

5.11.4 Niṣkramana Samskāra

In fourth month, the child having been given bath, adorned, wearing intact new clothes, possessing siddharthaka, honey, ghrita, and gorochana, along with dhatri should be taken out to a temple. Thereafter worshipping the burning fire with ghrita and akshta and then after worshipping Brāhmaṇa, eshwara, Vishnu, skandamatrikas and other gods with gandha, pushpa, dhupa, ahara etc. the infant should be taken back home.¹²⁹

5.11.5 Upavesana/ Āsana Samskāra

In the sixth month, on any auspicious day, the child should be bathed, adorned and made to sit for muhurtha kāla facing eastwards in the middle of a round or square shaped altar (made from cow-dung and water in the middle of house) where gold, silver, copper, iron and other jewels, paddy, milk, curd, ghrita, honey etc. and toys for child made of pishta having various shapes is placed. The toy the child picks up first, he becomes claimant of the same.

The child should be made to sit for a short-while with support on the floor covered with cushion/carpet playing with attentive dhatri. The child should not be made to sit for a long time nor alone, neither too young, nor diseased child, neither in inauspicious day nor the one whose auspicious rituals have not been done.¹³⁰

5.11.6 Phalapraśana

In the sixth month, the child should be given various fruits.¹³¹

5.11.7 Annapraśana

In the tenth month or after eruption of teeth feeding of cereals should be done during auspicious day in prajapatya constellation, after worshiping the gods, bhramanas, by cereals with meat and donations; after reciting auspicious words.

After performing oblations, the child should sit facing west should be fed with this food, in the quantity equal to thumb, after making it soft by masting. Then the child should be cleaned with water.

Licking of cooked liquid with husk-free well wasted old shali or shastika rice, mixed with snigdhadravya and lavana promotes nourishment of the child. The child can also be given powders of godhuma and yava.

Based on the desha, agni, bala and kāla; the child should be given food when hungry.¹³²

References

1. खादयश्चेतनाषष्ठाधातवःपुरुषःस्मृतः।
चेतनाधातुरप्येकः पुरुषसंज्ञकः स्मृत (ch.sha 1/2)
2. एकैकाधिकयुक्तानि खादीनामिन्द्रियाणि तु। पञ्च कर्मानुमेयानि येभ्यो बुद्धिः प्रवर्तते॥ (ch.Sha.1/24)
3. महाभूतानि खंवायुरग्निरापःक्षितिस्तथा। शब्दः स्पर्शश्च रूपं च रसो गन्धश्च तद्गुणाः॥(ch.Sha 1/27)
खरद्रवचलोष्णत्वं भूजलानिलतेजसाम्। आकाशस्याप्रतीघातो दृष्टं लिङ्गं यथाक्रमम्॥(ch.Sha 1/29)
लक्षणं सर्वमेवैतत् स्पर्शनेन्द्रियगोचरम्। स्पर्शनेन्द्रियविज्ञेयः स्पर्शो हि सविपर्ययः॥ (ch.Sha 1/30)
4. खादीनि बुद्धिमव्यक्तमहङ्कारस्तथाऽष्टमः। भूतप्रकृतिरुद्दिष्टा विकाराश्चैव षोडशः॥ (ch.Sha 1/63)
बुद्धीन्द्रियाणिपञ्चैव पञ्च कर्मेन्द्रियाणि च। समनस्कश्च पञ्चार्था विकारा इति संज्ञिताः॥(ch.Sha 1/64)
5. जायते बुद्धिरव्यक्ताग्बुद्ध्याऽहमिति मन्यते। परं खादीन्यहङ्गकारादुत्पद्यन्ते यथाक्रमम्॥
ततः संपूर्णसर्वाङ्गो जातोऽभ्युदित उच्यते। (ch.Sha1/66)
6. यस्मात् समुपलभ्यन्ते लिङ्गान्येतानि जीवतः। न मृतस्यात्मलिङ्गानि तस्मादाहुर्महर्षयः॥
शरीरं हि गते तस्मिञ्शून्यागारमचेतनम्। पञ्चभूतावशेषत्वात् पञ्चत्वं गतमुच्यते॥(ch.Sha 1/73,74)
7. अथाप्येतौ स्त्रीपुंसौ स्नेहसेवेदाभ्यामुपाद्य, वमनविरेचनाभ्यां संशोध्य क्रमेण प्रकृतिमापादयेत्। संशुद्धौ
चास्थापनानुवासनाभ्यामुपाचरेत्, उपाचरेच्च मधुरौषधसंस्कृताभ्यां घृतक्षीराभ्यां पुरुषं, स्त्रियं तु
तैलमाषाभ्याम्॥ (ch.sha.8/4)
8. ततः पुष्पान् प्रभृति त्रिरात्रमासीत् ब्रह्मचारिण्यधःशायिनी, पाणिभ्यामन्नमजर्जपात्राद्भुञ्जाना, न च
काञ्चिन्मृजामापद्यतेऽहन्येनामुत्साद्य सशिरस्कं स्नापयित्वा शुक्लानि वासांस्याच्छादयेते पुरुषं च। ततः
शुक्लवाससौ स्रग्विमौ सुमनसावनयोन्यमभिकामौ संवसेयातां स्नानात् प्रभृति युगमेष्वहःसु पुत्रकामौ,
अयुगमेष्वहःसु दुहितृकामौ॥(ch.sha.8/5)
9. न च न्युब्जां पार्श्वगतां वा संसेवेत। न्युब्जाया वातो बलवान् स योनिंपीडयति, पार्श्वगताया दक्षिणे
पार्श्वे श्लेष्मा स च्युतः पिदधाति गर्भाशयं, वामे पार्श्वे पित्तं तदस्याः पीडितं विदहति रक्तं शुक्रं च ,
तस्मादुत्ताना बीजं गृह्णीयात्, तथाहि यथास्थानमवतिष्ठन्ते दोषाः। पर्याप्ते चैनां पीतोदकेन
परिषिञ्चेत्। तत्रात्यशिता क्षुधिता पिपासिता भीता विमनाः शोकार्ता क्रुद्धाऽन्यं च पुमांसमिच्छन्ति
मैथुने चातिकामा वा न गर्भं धत्ते, विगुणां ना प्रजां जनयति। अतिबालामतिवृद्धां दीर्घरोगिणीमन्येन

वा विकारेणोपसृष्टां वर्जयेत्। पुरुषेऽप्येत एव दोषाः। अतः सर्वदोषवर्जितौ स्त्रीपुरुषौ संसृजेयेयातामं।
(ch.Sha8/6)

10. संजातहर्षो मैथुने चानुकूलाविष्टगन्धं स्वास्तीर्णं सुखं शयनमुपकल्प्य मनोज्ञं हितमशनमशित्वा नात्यशितौ दक्षिणपादेन पुमानारोहेत् वामपादेन स्त्री॥ (8/ ch.Sha 7)
11. तत्र मन्त्रं प्रयुञ्जीत- "अहिरसि आयुरसि सर्वतः प्रतिष्ठाऽसि धाता त्वा ददतु विधाता त्वा दधातु ब्रह्मवर्चसा भव"इति। (ch.Sha 8/8)
12. "ब्रह्मा बृहस्पतिर्विष्णुः सोमः सूर्यस्तथाऽश्विनौ। भगोऽथ मित्रावरुणौ वीरं ददतु मे सुतम्"इत्युक्त्वासंवसेयाताम्॥(ch.Sha 8/8)
13. सा चेदेवमाशासीत-बृबन्तेमवदातं हर्यक्षमोजस्विनं शुचिं सत्वसंपन्नं पुत्रमिच्छेयमिति, शुद्धस्त्रानात् प्रभृत्यस्यै मन्थमवदातयवानां मधुसर्पिभ्यां संसृज्य श्वेताया गोः सरुपवत्सायाः पयसाऽऽलोड्य राजते कांस्ये वा पात्रे काले काले सप्ताहं सततं प्रयच्छेत् पानाय। प्रातश्च शालियवान्नविकारान् दधिमधुसर्पिर्भिः पयोभिर्वा संसृज्य भुञ्जीत, तथा सायमवदातशरणशयनासनपानबसनभूषणा च स्यात्। सायं प्रातश्च शश्वच्छवेतं महान्तं वृषभमाजानेयं वा हरिचन्दनाद्दं पश्येत्। सौम्याभिश्चैनां कथाभिर्मनोनुकूलाभिरुपासित। सौम्याकृतिवचनौपचारचेष्टांश्च स्त्रीपुरुषानितरानपि चेन्द्रियार्थानवदातान् पश्येत्। सहचर्यश्चैनां प्रियहिताभ्यां सततमुपचरेयुस्तथा भर्ता। न च मिश्रीभावमापद्येयातामिति। अनेन विधिना सप्तरात्रं स्थिस्थ्वाऽष्टमेऽहन्याप्लुत्याद्धिः सशिरस्कं सह भर्ता अहतानि वस्त्राण्याच्छादयेदवदातानि, अवदाताश्च स्त्रजो भूषणानि च विभृयात्॥(ch.Sha8/9)
14. तत्र ऋत्विक् प्रागुतरस्यां दिश्यगारस्य प्राक्प्रवणमुदक्प्रवणं वा प्रदेशमभिसमीक्ष्य गोमयोदकाभ्यां स्थण्डिलमुपलिप्य प्रोक्ष्य चोदकेन वेदीमस्मिन् स्थापयेत् तां पश्चिमेनाहतवस्त्रसंचये श्वेतार्षभे वाऽप्यजिन उपविशेद् ब्राह्मणप्रयुक्तः राजन्यप्रयुक्तस्तु वैयाघ्रे चर्मण्यानडुहे वा वैश्यप्रयुक्तस्तु रौरवे बास्ते वा तत्रोपविष्टः पालाशीभिरैङ्गुदीभिरौदुम्बरीभिर्माधूकीभिर्वा समिद्धिरग्निमुपसमाधाय कुशैः परिस्तीर्य परिधिभिश्च परिधाय लाजैः शुक्लाभिश्च गन्धवतीभिः सुमनोभिरुपकिरेत् तत्र प्रणीयोदपात्रं पवित्रपूतमुपसंस्कृत्य सर्पिराज्यार्थं यथोक्तवर्णानाजानेयादीन् समन्ततःस्थापेयेत् ॥
ततः पुत्रकामा पश्चिमतोऽग्निं दक्षिणतो ब्राह्मणमुपविश्यान्वालभेत सह भर्ता यथेष्टं पुत्रमाशासाना ततस्तस्या आशासानाया ऋत्विक् प्रजापतिमभिनिर्दिश्य योनौ तस्याः कामपरिपूरणार्थं काम्यामिष्टिं निर्वर्तयेद् विष्णुर्योनिं कल्पयतु इत्यनयर्चा ततश्चैवाज्येन स्थालीपाकमभिघार्य त्रिर्जुहुयाद्यथाम्नायम् मन्त्रोपमन्त्रितमुदपात्रं तस्यै दद्यात् सर्वोदकार्थान् कुरुष्वेति ततः समाप्ते कर्मणि पूर्वं

दक्षिणपादमभिहरन्ती प्रदक्षिणमग्निमनुपरिक्रामेत् सह भर्त्रा ततो ब्राह्मणान् स्वस्ति वाचयित्वाऽऽज्यशेषं प्राश्नीयात् पूर्वं पुमान् पश्चात् स्त्री न चोच्छिष्टमवशेषयेत् ततस्तौ सह संवसेयातामष्टरात्रं तथाविधपरिच्छदावेव च स्यातां तथेष्टपुत्रं जनयेताम्॥ (ch.Sha 8/11)

या तु स्त्री श्यामं लोहिताक्षं व्यूढोरस्कं महाबाहुं च पुत्रमाशासीत या वा कृष्णं कृष्णमृदुदीर्घकेशं शुक्लाक्षं शुक्लदन्तं तेजस्विनमात्मवन्तम् एष एवानयोरपि होमविधिः किन्तु परिवर्हो वर्णवर्जं स्यात् पुत्रवर्णानुरूपस्तु यथाशीरेव तयोः परिवर्होऽन्यः कार्यः स्यात्॥ (ch.Sha 8/12)

शूद्रा तु नमस्कारमेव कुर्यात् देवाग्निद्विजगुरुतपस्विसिद्धेभ्यः॥ (ch.Sha 8/13)

या या च यथाविधं पुत्रमाशासीत तस्यास्तस्यास्तां तां पुत्राशिषमनुनिशम्य तांस्ताञ्जनपदान्मनसा ऽनुपरिक्रामयेत् ततो या या येषां येषां जनपदानां मनुष्याणामनुरूपं पुत्रमाशासीत सा सा तेषां तेषां जनपदानां मनुष्याणामाहारविहारोपचार परिच्छदाननुविधत्स्वेति वाच्या स्यात् इत्येतत् सर्वं पुत्राशिषां समृद्धिकरं कर्म व्याख्यातं भवति॥ (ch.Sha 8/14)

15. विष्णुर्योनिं कल्पयतु त्वष्टा रूपाणि पिंशतु।

आसिञ्चतु प्रजापतिर्धाता गर्भं दधातु ते॥ (charaka edited by P.V. Sharma) (ch.Sha8/15)

16. न खलु केवलमेतदेव कर्म वर्णवैशेष्यकरं भवति अपि तु तेजोधातुरप्युदकान्तरिक्ष धातुप्रायोऽवदात वर्णकरोभवति पृथिवी वायु धातुप्रायः कृष्णवर्णकरः समसर्वधातुप्रायः श्यामवर्णकरः॥(ch,sha.8/15)

17. यथोक्तेन विधिनौपसंस्कृतशरीरयोः स्त्रीपुरुषयोर्मिश्रीभावमापन्नयोः शुक्रं सोणितेन सह संयोगं समेत्याव्यापन्नमव्यापन्नेन योनावनुपहतायामप्रदुष्टे गर्भाशये गर्भमभिनिर्वर्तयत्येकान्तेन । यथा- निर्मले वाससि सुपरिकल्पिते रञ्जनं समुदितगुणमुपनिपातादेव रागमभिनिर्वर्तयति तद्वत् यथा वा क्षीरं दध्नाऽभिषवणाद्विहाय स्वभावमापद्यते दधिभावं शुक्रं तद्वत्॥ (ch.Sha 8/17)

18. एवमभिनिर्वर्तमानस्य गर्भस्य स्त्रीपुरुषत्वे हेतुः पूर्वमुक्तः । यथा हि बीजमनुपतप्तमुप्तं स्वां स्वां प्रकृतिमनुविधीयते व्रीहिर्वा व्रीहित्वं यवो वा यवत्वं तथा स्त्रीपुरुषावपि यथोक्तं हेतुविभागमनुविधीयेते ॥ (ch.Sha 8/18)

19. तयोः कर्मणा वेदोक्तेन विवर्तनमुपदिष्येते प्राग्व्यक्तीभावात् प्रयुक्तेन सम्यक् । कर्मणां हि देशकालसंपदुपेतानां नियतमिष्टफलत्वं, तथेतरेषामितरत्वम् । तस्मादापन्नगर्भां स्त्रियमभिसमीक्ष्य प्राग्व्यक्तिभावाद्गर्भस्य पुंसवनमस्यै दद्यात् गोष्ठे जातस्य न्यग्रोधस्य प्रागुत्तराभ्यां शाखाभ्यां शुङ्गे अनुपहते आदाय द्वाभ्यां धान्यमाषाभ्यां संपदुपेताभ्यां गौरसर्षपाभ्यां वा सह दक्षि प्रक्षिप्य पुष्येण पिबेत् तथैवापराञ्जीकर्षभकापामार्गसहचरकल्कांश्च युगपदेकैकशो यथेष्टं वाऽप्युपसंस्कृत्य पयसा

कुड्यकीटं मत्स्यकं वोदकाञ्जलौ प्रक्षिप्य पुष्पेण पिबेत् तथा कनकमयान् राजतानायसांश्च पुरुषकानग्निवर्णनणुप्रमाणान् दधि पयस्युदकाञ्जलौ वा पक्षिप्य पिबेदनवशेषतः पुष्पेण पुष्पेणैव च शालिपिष्टस्य पच्यमानस्योष्मणमुपाग्राय तस्यैव च पिष्टस्योदकसंसृष्टस्य देहल्यामुपमिधाय दक्षिणे नासापुटे स्वयमासिञ्चेत् पिचुना । यच्चान्यदपि ब्राह्मणा ब्रूयुरासा वा स्त्रियः पुंसवनमिष्टं तच्चानुष्ठेयम् । इति पुंसवनानि ॥ (ch.Sha 8/19)

20. अत ऊर्ध्वं गर्भस्थापनानि व्याख्यास्यामः – ऐन्द्री ब्राह्मी शतवीर्या सहस्रवीर्याऽमोघाऽव्यथा शिवाऽरिष्टा वाट्यपुष्पी विष्वक्सेनकान्ता चेत्यासमोषधीनां शिरसा दक्षिणेन वा पाणिना धारणं, एथाभिश्चैव सिद्धस्य पयसः सर्पिषो वा पानम्, एताभिश्चैव पुष्पे स्नानं, सदा च ताः समालभेत । तथा सर्वासां जीवनीयोक्तानामोषधीनां सदोपयोगस्तैस्तैरुपयोगविधिभिः । इति गर्भस्थापनानि व्याख्यातानि भवन्ति ॥ (ch.Sha 8/20)

21. गर्भोपघातकरास्त्वमे भावा भवन्ति; तद्यथा – उत्कटविषमकठिनासनसेविन्या वातमूत्रपुरीष वेगानुपरुध्न्यत्या दारुणानुचितव्यायामसेविन्यास्तीक्ष्णोष्णातिसेविन्याः प्रमिताशनसेविन्या गर्भो म्रियतेऽन्तः कुक्षेः, अकाले वा संसते, शोषी वा भवति; तथाऽभिघातप्रपीडनैः श्वभ्रूप्रपातदेशावलोकनैर्वाऽभीक्ष्णं मातुः प्रपतत्यकाले गर्भः, तथाऽतिमात्रसंक्षोभिभिर्यानैर्यनिन, अप्रियातिमात्रश्रवणैर्वा । प्रततोत्तानशायिन्याः पुनर्गर्भस्य नाभ्याश्रयाः नाडी कण्ठमनुवेष्टयति, विवृतशायिनी नक्तं चारिणी चोन्मतं जनयति, अपस्मारिणं पुनः कलिकलहशीला, व्यवायशीला दुर्वपुषमहिकं स्त्रैणं वा, शोकनित्याभीतमपचितमल्पायुषं वा, अभिध्यात्री परोपतापिनमिर्ष्यु स्त्रैणं वा, स्तेना त्वयासबहुलमतिद्रोहिणमकर्मशीलं वा, मत्स्यमांसनित्या चिरनिमेषं स्तब्धाक्षं वा, मधुरनित्या प्रमेहिणं मूकमतिस्थूलं वा, अम्लनित्या रक्तपित्तिनं त्वगक्षिरोगिणं वा, लवणनित्या शीघ्रवलीपलितं खालित्यरोगिणं वा, कटुकनित्या दुर्बलमल्पशुक्रमनपत्यं वा, तिक्तनित्या शोषिणमबलमनुपचितं वा, कषायनित्या श्यावमानाहिनमुदवर्तिनं वा, यद्यच्च यस्य यस्य व्याधेर्निधानमुक्तं तत्तदासेवमानाऽन्तवर्ती तन्निमित्तविकारबहुलमपत्यं जनयति । पितृजास्तु शुक्रदोषा मातृजैरपचारैर्व्याख्याताः । इति गर्भोपघातकरा भावा भवन्त्युक्ताः । तस्मादहितानाहारविहारान् प्रजसंपदमिच्छन्ती स्त्री विशेषेण वर्जयेत् साध्वाचारा चात्मानमुपचरेद्धिताभ्यामाहार विहाराभ्यामिति ॥ (ch.Sha 8/21)

22. व्याधींश्चास्या मृदु मधुर शिशिर सुखसुकुमार प्रायैरौषधाहारोपचारैरुपचरेत्, न चास्या वमन विरेचन शिरोविरेचनानि प्रयोजयेत्, न रक्तमवसेचयेत्, सर्वकालं च नास्थापनमनुवासनं वा

कुर्यादन्यत्रात्ययिकाद्वाधेः । अष्टमं मासमुपादाय वमनादि – साध्येषु पुनर्विकारेष्वात्ययिकेषु मृदुभिर्वमनादिभिस्तदर्थकारिभिर्वोपचारः स्यात् । पूर्णमिव तैलपात्रमसंक्षोभयताऽन्तर्वत्नी भवत्युपचर्या ॥ (ch.Sha 8/22)

23. सा चेदपचाराद् द्वयोस्त्रिषु वा मासेषु पुष्पं पश्येन्नास्या गर्भः सथास्यतीति विद्यात्; अजातसारो हि तस्मिन् काले भवति गर्भः ॥ (ch.Sha 8/23)

24. सा चेच्चतुष्प्रभृतिषु क्रोध शोकासूयेर्ष्या भय त्रास व्यवाय व्यायाम संक्षोभ संधारण विषमाशन शयन स्थान क्षुत्पि पासातियोगात् कदाहाराद्वा पुष्पं पश्येत् तस्या गर्भस्थापनविधिमुपदेक्ष्यामः पुष्पदर्शनादेवैनां ब्रूयात् -- शयनं तावन्मृदु सुखशिशिरास्तरण संस्तीर्णमीषदवनत शिरस्कं प्रतिपद्यस्वेति ततो यष्टीमधुक सर्पिर्भ्यां परमशिशिर वारिणि संस्थिताभ्यां पिचुमाप्लाव्योपस्थ समीपे स्थापयेत्तस्याः तथा शतधौतसहस्रधौताभ्यां सर्पिर्भ्यामधो नाभेः सर्वतः प्रदिह्यात् सर्वतश्च गव्येन चैनां पयसा सुशीतेन मधुकाम्बुना वा न्यग्रोधादिकषायेण वा परिषेचयेदधो नाभेः उदकं वा सुशीतमवगाहयेत् क्षीरिणां कषायद्रुमाणां च स्वरसपरिपीतानि चेलानि ग्राहयेत् न्यग्रोधादिशुङ्गासिद्धयोर्वा क्षीरसर्पिषोः पिचुं ग्राहयेत् अतश्चैवाक्षमात्रं प्राशयेत् प्राशयेद्वा केवलं क्षीरसर्पिः पद्मोत्पलकुमुदकिञ्जल्कांश्चास्यै समधुशर्करान् लेहार्थं दद्यात् शृङ्गाटक पुष्कर बीज कशेरुकान् भक्षणार्थं गन्धप्रियङ्गवसितोत्पल शालूकोदुम्बर शलाटु न्यग्रोध शुङ्गानि वा पाययेदेनामाजेन पयसा पयसा चैनां बलातिबलाशालिषष्टिकेक्षुमूलकाकोलीशृतेन समधुशर्करं रक्तशालीनामोदनं मृदुसुरभिशीतलं भोजयेत् लावक पिञ्जल कुरङ्ग शम्बर शशहरिणैण कालपुच्छक रसेन वा घृत सुसंस्कृतेन सुख शिशिरोपवात देशस्थां भोजयेत् क्रोध शोकायास व्यवाय व्यायामेभ्यश्चाभिरक्षेत् सौम्याभिश्चैनां कथाभिर्मनोनुकूलाभिरुपासीत् यथाऽस्या गर्भस्तिष्ठति ॥ (ch.Sha 8/24)

25. यस्याः पुनरामान्वयात् पुष्पदर्शनं स्यात् प्रायस्तस्यास्तदूर्ध्वोपघातकरं भवति विरुद्धोपक्रमत्वात्तयोः ॥ (ch.Sha 8/25)

26. यस्याः पुनरुष्ण तीक्ष्णोपयोगाद्गर्भिण्या महति संजातसारे गर्भे पुष्प दर्शनं स्यादन्यो वा योनिस्त्रावस्तस्या गर्भो वृद्धिं न प्राप्नोति निःसृतत्वात् स कालमवतिष्ठते ऽतिमात्रं तमुपविष्टकमित्याचक्षते केचित् उपवास व्रत कर्म परायाः पुनः कदाहारायाः स्नेह द्वेषिण्या वात प्रकोपणोक्तान्यासेवमानाया गर्भो वृद्धिं न प्राप्नोति परिशुष्कत्वात् स चापि कालमवतिष्ठतेऽतिमारम् अस्पन्दनश्च भवति तं तु नागोदरमित्याचक्षते । (ch.Sha 8/26)

27. तस्यास्तु खल्विमानि लिङ्गानि प्रजनन कालमभितो भवन्ति तद्यथा क्लमो गात्राणां ग्लानिराननस्य अक्ष्णोः शैथिल्यं विमुक्तबन्धनत्वमिव वक्षसः कुक्षेरवस्त्रसनम् अधोगुरुत्वं वंक्षण बस्ति कटी कुक्षि पार्श्व पृष्ठ निस्तोदः योनेः प्रस्रवणम् अनन्नाभिलाषश्चेति ततोऽनन्तरमावीनां प्रादुर्भावः प्रसेकश्च गर्भोदकस्य ॥ (ch.Sha 8/36)
28. अतोऽनन्तरं जातकर्म कुमारस्य कार्यम् तद्यथा—मधु सर्पिषी मन्त्रोपमन्त्रिते यथाम्नायं प्रथमं प्राशितुं दद्यात् स्तनमत ऊर्ध्वमेतेनैव विधिना दक्षिणं पातुं पुरस्तात् प्रयच्छेत् अथातः शीर्षतः स्थापयेदुदकुम्भं मन्त्रोपमन्त्रितम् ॥ (ch.Sha 8/46)
29. वृत्ते च नामकर्मणि कुमारं परीक्षितुमुपक्रमेतायुषः प्रमाणज्ञानहेतोः तत्रेमान्यायुष्मतां कुमाराणां लक्षणानि भवन्ति तद्यथा--एकैकजा मृदवोऽल्पाः स्निग्धाः सुबद्धमूलाः कृष्णाः केशाः प्रशस्यन्ते स्थिरा बहला त्वक् प्रकृत्या ऽतिसंपन्न मीषत्प्रमाणा तिवृत्त मनुरूपमातपत्रोपमं शिरः व्यूढं दृढं समं सुस्निष्ट शङ्ख सन्ध्यूर्ध्व व्यञ्जन संपन्नमुपचितं वलिभमर्धचन्द्राकृति ललाटं बहलौ विपुलसमपीठौ समौ नीचैर्वृद्धौ पृष्ठतोऽवनतौ सुस्निष्ट कर्णपुत्रकौ महाच्छिद्रौ कर्णौ ईषत्प्रलम्बिन्यावसंगते समे संहते महत्यौ भ्रुवौ समे समाहितदर्शने व्यक्तभागविभागे बलवती तेजसोपपन्ने स्वङ्गापाङ्गे चक्षुषी ऋज्वी महोच्छवासा वंशसंपन्नेषदवनताग्रा नासिका महदृजुसुनिविष्टदन्तमास्यम् आयामविस्तारोपपन्ना श्लक्ष्णा तन्वी प्रकृतिवर्णयुक्ता जिह्वा श्लक्ष्णं युक्तोपचयमूष्मोपपन्नं रक्तं तालु महानदीनः स्निग्धोऽनुनादी गम्भीरसमुत्थो धीरः स्वरः नातिस्थूलौ नातिकृशौ विस्तारोपपन्नावास्यप्रच्छादनौ रक्तावोष्ठौ महत्यौ हनू वृत्ता नातिमहती ग्रीवा व्यूढमुपचितमुरः गूढं जत्रु पृष्ठवंशश्च विप्रकृष्टान्तरौ स्तनौ असंपातिनी स्थिरे पार्श्वे वृत्तपरिपूर्णायतौ बाहू सक्थिनी अङ्गुलयश्च महदुपचितं पाणिपादं स्थिरा वृत्ताः स्निग्धास्ताम्रास्तुङ्गाः कूर्माकाराः करजाः प्रदक्षिणावर्ता सोत्सङ्गा च नाभिः उरस्त्रिभागहीना समा समुपचितमांसां कटी वृत्तौ स्थिरोपचितमांसौ नात्युन्नतौ नात्यवनतौ स्फिचौ अनुपूर्वं वृत्तावुपचययुक्तावूरू नात्युपचिते नात्यपचिते एणीपदे प्रगूढसिरास्थिसन्धी जङ्घे नात्युपचितौ नात्यपचितौ गुल्फौ पूर्वोपदिष्टगुणौ पादौ कूर्माकारौ प्रकृतियुक्तानि वातमूत्रपुरीषगुह्यानि तथा स्वप्नजागरणायामस्मितरुदितस्तनग्रहणानि यच्च किञ्चिदन्यदप्यनुक्तमस्ति तदपि सर्वं प्रकृतिसंपन्नमिष्टं विपरीतं पुनरनिष्टम् इति दीर्घायुर्लक्षणानि ॥ (ch.Sha 8/51)
30. अतोऽनन्तरं कुमारागारविधिमनुव्याख्यास्यामः--वास्तुविद्याकुशलः प्रशस्तं रम्यमतमस्कं निवातं प्रवातैकदेशं दृढमपगत श्वापद पशुदंष्ट्रि मूषिक पतङ्गं सुविभक्त सलिलोलूखल मूत्रवर्चः स्थानस्नान

भूमिमहानस मृतुसुखं यथर्तु शयनासनास्तरण संपन्नं कुर्यात् तथा सुविहित रक्षाविधान बलिमङ्गल होम प्रायश्चित्तं शुचिवृद्ध वैद्यानुरक्त जनसंपूर्णम् इति कुमारगारविधिः ॥ (ch.Sha 8/59)

Māsānumāsika Garbhavrddhi

- 31 तत्र प्रथमे मासि कललं जायते; (Su.Sha.3/18)
- 32 द्वितीये शीतोष्मानिलैरभिप्रपच्यमानानां महाभूतानां सङ्घातो घनः सञ्जायते, यदि पिण्डः पुमान्, स्त्री चेत् पेशी, नपुंसकं चेदर्बुदमिति; (Su.Sha.3/18)
- 33 तृतीये हस्तपादशिरसां पञ्चपिण्डका निर्वर्तन्तेऽङ्गप्रत्यङ्गविभागश्च सूक्ष्मो भवति; Su.Sha.3/18
- 34 चतुर्थे सर्वाङ्गप्रत्यङ्गविभागः प्रव्यक्तो भवति, गर्भहृदयप्रव्यक्तिभावाच्चेतनाधातुरभिव्यक्तो भवति। (Su.Sha.3/18)
- 35 पञ्चमे मनः प्रतिबुद्धतरं भवति। (Su.Sha.3/30)
- 36 षष्ठे बुद्धिः (Su.Sha.3/30)
- 37 सप्तमे सर्वाङ्गप्रत्यङ्गविभागः प्रव्यक्ततरः (Su.Sha.3/30)
- 38 अष्टमेऽस्थिरीभवत्योजः (Su.Sha.3/30)
- 39 तत्र जातश्चेन्न जीवेन्निरोजस्त्वान्नैरृतभागत्वाच्च , ततो बलिं मांसौदनमस्मै दापयेत् (Su.Sha.3/30)
- 40 नवमदशमैकादशद्वादशानामन्यतमस्मिञ्जायते (Su.Sha.3/30)
- 41 ...अतोऽन्यथा विकारी भवति ॥ (Su.Sha.3/30)
- 42 तत्र पूर्वं चेतनाधातुः सत्त्वकरणो गुणग्रहणाय प्रवर्तते स हि हेतुः कारणं निमित्तमक्षरं कर्ता मन्ता वेदिता बोद्धा द्रष्टा धाता ब्रह्मा विश्वकर्मा विश्वरूपः पुरुषः प्रभवोऽव्ययो नित्यो गुणी ग्रहणं प्रधानमव्यक्तं जीवो ज्ञः पुद्गलश्चेतनावान् विभुर्भूतात्मा चेन्द्रियात्मा चान्तरात्मा चेति स गुणोपादानकालेऽन्तरिक्षं पूर्वतरमन्येभ्यो गुणेभ्य उपादत्ते यथा--प्रलयात्यये सिसृक्षुर्भूतान्यक्षरभूत आत्मा सत्त्वोपादानः पूर्वतरमाकाशं सृजति ततः क्रमेण व्यक्ततरगुणान् धातून् वाय्वादिकांश्चतुरः तथा देहग्रहणेऽपि प्रवर्तमानः पूर्वतरमाकाशमेवोपादत्ते ततः क्रमेण व्यक्ततरगुणान् धातून् वाय्वादिकांश्चतुरः सर्वमपि तु खल्वेतद्गुणोपादानमणुना कालेन भवति॥(Cha.Sha.4/8)
- 43 स सर्वगुणवान् गर्भत्वमापन्नः प्रथमे मासि संमूर्च्छितः सर्वधातुकलुषीकृतः खेटभूतो भवत्यव्यक्तविग्रहः सदसद्भूताङ्गावयव॥(Cha.Sha.4/9)
- 44 द्वितीये मासि घनः संपद्यते पिण्डः पेश्यर्बुदं वा तत्र घनः पुरुषः पेशी स्त्री अर्बुदं नपुंसकम्। (Cha.Sha.4/10)

- 45 तृतीये मासि सर्वेन्द्रियाणि सर्वाङ्गावयवाश्च यौगपद्येनाभिनिर्वर्तन्ते। (Cha.Sha.4/11)
- 46 (यौगपद्येनेति वचनेन कुमारस्य शिरः पूर्वमभिनिर्वर्तते इत्यादिवक्ष्यमाणान्येकीयमतानि निषेधयति। - चक्रपाणिः)
- तस्य यत्कालमेवेन्द्रियाणि संतिष्ठन्ते तत्कालमेव चेतसि वेदना निर्बन्धं प्राप्नोति तस्मात्तदा प्रभृति गर्भः स्यन्दते प्रार्थयते च जन्मान्तरानुभूतं यत् किञ्चित् तद्वैहृदय्यमाचक्षते वृद्धाः मातृजं चास्य हृदयं मातृहृदयेनाभिसंबद्धं भवति रसवाहिनीभिः संवाहिनीभिः तस्मात्तयोस्ताभिर्भक्तिः संस्पन्दते तच्चैव कारणमवेक्षमाणा न द्वैहृदय्यस्य विमानितं गर्भमिच्छन्ति कर्तुम् विमानने ह्यस्य दृश्यते विनाशो विकृतिर्वा समानयोगक्षेमा हि तदा भवति गर्भेण केषुचिदर्थेषु माता तस्मात् प्रियहिताभ्यां गर्भिणीं विशेषेणोपचरन्ति कुशलाः॥ (Cha.Sha.4/15)
- 47 सा यद्यदिच्छेत्तत्तदस्यै दद्यादन्यत्र गर्भोपघातकरेभ्यो भावेभ्यः। (Cha.Sha.4/17)
- 48 गर्भोपघातकरास्त्वमे भावा भवन्ति तद्यथा--सर्वमतिगुरूष्णतीक्ष्णं दारुणाश्च चेष्टाः इमांश्चान्यानुपदिशन्ति वृद्धाः -- देवतारक्षोऽनुचरपरिरक्षणार्थं न रक्तानि वासांसि बिभृयान्न मदकराणि मद्यान्यभ्यवहरेन्न यानमधिरोहेन्न मांसमश्नीयात् सर्वेन्द्रियप्रतिकूलांश्च भावान् दूरतः परिवर्जयेत् यच्चान्यदपि किञ्चित् स्त्रियो विद्युः॥(Cha.Sha.4/18)
- 49 तीव्रायां तु खलु प्रार्थनायां काममहितमप्यस्यै हितेनोपहितं दद्यात् प्रार्थनाविनयनार्थम् प्रार्थनासंधारणाद्धि वायुः प्रकुपितोऽन्तःशरीरमनुचरन् गर्भस्यापद्यमानस्य विनाशं वैरूप्यं वा कुर्यात्॥ (Cha.Sha.4/19)
- 50 चतुर्थे मासि स्थिरत्वमापद्यते गर्भः तस्मात्तदा गर्भिणी गुरुगात्रत्वमधिकमापद्यते विशेषेण॥ (Cha.Sha.4/20)
- 51 पञ्चमे मासि गर्भस्य मांसशोणितोपचयो भवत्यधिकमन्येभ्यो मासेभ्यः तस्मात्तदा गर्भिणी काश्यमापद्यते विशेषेण॥ (Cha.Sha.4/21)
- 52 षष्ठे मासि गर्भस्य बलवर्णोपचयो भवत्यधिकमन्येभ्यो मासेभ्यः तस्मात्तदा गर्भिणी बलवर्णहानिमापद्यते विशेषेण॥ (Cha.Sha.4/22)
- 53 सप्तमे मासि गर्भः सर्वैर्भावैराप्याय्यते तस्मात्तदा गर्भिणी सर्वाकारैः क्लान्ततमा भवति॥ (Cha.Sha.4/23)
- 54 अष्टमे मासि गर्भश्च मातृतो गर्भतश्च माता रसहारिणीभिः संवाहिनीभिर्मुहुर्मुहुरोजः परस्परत आददाते गर्भस्यासंपूर्णत्वात् तस्मात्तदा गर्भिणी मुहुर्मुहुर्मुदा युक्ता भवति मुहुर्मुहुश्च म्लाना तथा गर्भः तस्मात्तदा

- गर्भस्य जन्म व्यापत्तिमद्भवत्योजसोऽनवस्थितत्वात् तं चैवार्थमभिसमीक्ष्याष्टमं
मासमगण्यमित्याचक्षते कुशलाः॥ (Cha.Sha.4/24)
- 55 तस्मिन्नेकदिवसातिक्रान्तेऽपि नवमं मासमुपादाय प्रसवकालमित्याहुरादशमान्मासात् एतावान्
प्रसवकालः वैकारिकमतः परं कुक्षाववस्थानं गर्भस्य॥ (Cha.Sha.4/25)
- 56 तत्रोपस्थितप्रसवायाः कटी पृष्ठं प्रति समन्ताद्वेदना भवत्यभीक्ष्णं पुरीषप्रवृत्तिर्मूत्रं प्रसिच्यते योनि
मुखाच्छलेष्मा च॥ (su.sha.10/7)
- 57 गर्भसंगे तु योनिं धूपयेत्कृष्णसर्पनिर्मोकेण पिण्डीतकेन वा, बध्नीयाद्विरण्यपुष्पीमूलं हस्तपादयोः,
धारयेत्सुवर्चलां विशल्यां वा॥ (su.sha.10/11)
- 58 बस्तमारविपन्नायाः कुक्षिः प्रस्पन्दते यदि। तत्क्षणाज्जन्मकाले तं पाटयित्वोद्वारेद्विषक्॥
(su.ni.8/14)
- 59 अथ खलु पुमानेकविंशतिवर्षः कन्यामतुल्यगोत्रां तुल्याभिजनामसञ्चारिरोगकुलप्रसूतां रूप शील
लक्षण सम्पन्नामनूना विनष्ट दन्तौष्ठ कर्ण नासा नख केश स्तनीं मृदु मरोग प्रकृतिमकपिलामपिंगलाम्
अहीना धिकांगीं द्वादश वर्षदेशीयाममरभुजग सरिदचलवृक्ष पक्षिनक्षत्रान्त्य
प्रेष्यभीषणकनामान्यनुद्वहन्तीम् अनिन्द्याम निन्द्येन विधिनोद्वहेत्॥ (ast.sam.sha.1/2)
- 60 ऋतुस्तु दृष्टार्तवो द्वादशरात्रं भवति। षोडशरात्रमित्यन्ये। शुद्ध योनिगर्भाशया तवायामासामपि
केचित्। तद्वददृष्टार्तवो अप्यस्तीत्यपरे॥ (ast.sam.sha.1/19)
- 61 क्षाम प्रसन्न वदनां स्फुर च्छ्रोणि पयोधराम्। त्रस्ताक्षि कुक्षिं पुंस्कामां विद्या दृतुमतीं स्त्रियम्॥
(ast.sam.sha.1/20)
- 62 पद्मं संकोचमायाति दिनेऽतीते यथा तथा। ऋतावतीते योनिःस्याच्छुक्रं नातःप्रतीच्छति॥
(ast.sam.sha 1/21)
- 63 मासेनोपचितं रक्तं धमनीभ्यामृतौ पुनः। ईषत्कृष्णं विगन्धं च वायुर्योनिमुखान्नुदेत्॥
(ast.sam.sha.1/22)
- 64 ततः पुष्पदर्शने प्रथमदिवसात्प्रभृति ब्रह्मचारिणीस्नानाद्यलंकाररहितदर्भसंस्तरशायिनी
त्रिरात्रमासीत्। पर्णशरावकरतलान्यतमेनयावकं पयसा सिद्धमल्पं कर्शनार्थमश्रीयात्।
तीक्ष्णोष्णाम्ललवणानि च वर्जयेत्॥ (ast.sam.sha.1/23)

- 65 चतुर्थे अहन्युद्वर्तिताशीतसलिलस्नातानुलिप्तालंकृताशुक्लमाल्याम्बराकृतमंगलस्वस्त्यनैवंविधमेव भर्तारं पश्येदनन्यमनाः। तदा हि यादृशमेव पश्यति चिन्तयति वा तादृशं प्रसूत इति॥ (.ast.sam.sha 1/24)
- 66 ततः स्नानात्पुनरपि गुणवत्पुत्रार्थी त्रिरात्रमुपेक्षेत। पुष्प दर्शना त्सप्तरात्रम्। अथाष्टम्यां दशम्यां द्वादश्यां वा रात्रौ पुत्रकामः संवसेत्। पञ्चम्यां सप्तम्यां नवम्यां वा दुहितृकामः। तासूतरोत्तर मायुरारोग्यै श्र्वर्य सौभाग्य बलवर्णेन्द्रिय सम्पदपत्यस्य भवति। अतः परं तूत्तरोत्तरमेवायुरादीनां ह्रासः॥ (ast.sam.sha 1/25)
- 67 तत्र युग्मासु रात्रिष्वल्पी भवत्यार्तव मयुग्मा स्वाप्याय्यते। तस्मात्तासु क्रमात्पुत्रस्य दुहितुश्च जन्म। अत एव चानुपरतार्त वदर्शनं पुत्रार्थी विप्रकृष्टेष्वप्यहस्सुनोपेयात्। यदि त्वाहारानुरोधादयुग्मासु शुक्रस्याधिकतायुग्मासु च न्यूनता स्यात्ततः पुमान्स्त्र्याकृतिर्दुर्बलो हीनांगो वा जायते। स्त्री च पुरुषाकृतिर्दुर्बलाहीनांगा वा। एकादशीत्रयोदश्योस्तु नपुंसकं स्यात्॥ (.ast.sam.sha 1/26)
- 68 अथोपाध्यायः पुत्रीयं विधानमाचरेत्। शूद्रायास्तु मन्त्रवर्जितम्। यादृशं च पुत्रमाशासीत तद्रूपवर्णचरितान्जनपदाननुचिन्तयेति स्त्रीवाच्या तज्जनपदाहारविहारोपचारपरिच्छदांश्चानु विदधीत॥ (ast.sam.sha 1/27)
- कर्मान्ते च पुमान्मासं ब्रह्मचारी सर्पिः क्षीराभ्यां शाल्योदन मभिप्राश्यनात्याशितः सुखीस्त्रग्वीसुमनाः प्रीणितांगः शुक्ल निवसेनोमौहूर्तिकानुमते रात्रिभागे कल्याणानि चिन्तयान स्तदभिकामः स्वास्तीर्ण शयनं दक्षिणेन पादेन प्रागारोहेत्। तद्विधै वच प्रमदाकर्षितांगी तैलमाषोत्तराहारापूर्ववामपादेन पुरुषस्य दक्षिणतः शय्यामधिरोहेत्। तत्र मन्त्रं प्रयुञ्जीत। "आयुरसि सर्वतः प्रतिष्ठासि धाता त्वादधातु विधातादधातुब्रह्मवर्चसा भवेति। ब्रह्माबृहस्पति विष्णुस्सूर्य स्तथाश्विनौ। भगो अथ मित्रावरुणौ वीरं दधातु मे सुतम्।" इति॥ (ast.sam. sha 1/28)
- 69 ततः परस्परं सामाभिरभिसान्त्व्य सहर्ष मनुकूलं संविशेताम्। पर्याप्ते चैनां शीतोदकेन सहसा परिषिञ्चेत्॥ (ast.sam sha.1/29)
- 70 तत्रात्याशिताक्षुधितापिपासिताभीताविमनाः शोकार्ताक्रुद्धातिमेदुरान्यकामाव्यवायकामावानगर्भं धत्ते विगुणं वा। तथा पुरुषो अपि। न चासौ अधस्तिष्ठेत्। यथा हि स्त्री चेष्टाः पुमान्जायते पुंश्चेष्टा वा स्त्री। न च न्युब्जां पार्श्वगतां वा सेवेत। न्युब्जायां वातो बलवान्सयोनिं पीडयति। दक्षिणपार्श्वगतायाः

- श्लेष्मा पीडितश्च्युतः पिदधाति गर्भाशयम्। वामपार्श्वगतायास्तद्वत्पित्तं विदहति रक्तशुक्रे।
तस्मादुत्ताना बीजं गृह्णीयात्। तथा हि यथास्थानमेव तिष्ठन्ति दोषाः॥ (ast.sam.sha.1/30)
- 71 लब्धगर्भां चैनां विदित्वा प्राग्व्यक्तीभावाद्गर्भस्य पुष्ये पुंसवनानि प्रयुञ्जीत। द्वादशरात्रमित्यन्ये।
तत्रापि युग्मदिनेष्विति केचित्। प्रत्याहमित्यपरे॥ (ast.sam.sh.1/31)
- 72 तद्यथा - लक्ष्मणावटशुंगसहदेवानामन्यतमंक्षीरे अभिषुत्य त्रींश्चतुरो वा बिंदून्क्षिणे नासापुटे
स्वयमासिञ्चेत्पिचुना। वामे तु दुहितृकामा न चैतान्निष्ठीवेत्। तथा पुष्योद्धृतायाः
श्वेतबृहत्यामूलकल्काद्रसं नावयेत्। तद्वच्चोत्पलपत्रं कुमुदपत्रलक्ष्मणामूलं वटशुंगानि चाष्टौ च नावयेत्॥
(ast.sam.sh.1/32)
- 73 शुक्लमाल्याम्बरधरा च नारी पुष्योद्धृताया लक्ष्मणाया मूलकल्कमुदुम्बरमात्रं पयसा
पिवेत्पुत्रस्योत्पादनाय स्थितये च। तद्वद्गौरदण्डमपामार्गजीवकर्षभकौशखपुष्पीमध्यदण्डांसहचरं
नग्नजितमग्निजिह्वामष्टौ वा वटशुंगानि। शालिपिष्टस्य च पच्यमानस्योष्माणामाग्राय तद्रसं देहल्यां
स्थितापूर्ववन्नावयेत्। यच्चान्यदपि ब्राह्मणा वृद्धस्त्रियो वा ब्रूयुस्तच्च कुर्यात्॥(ast.sam.sh1/33)
- 74 गते पुराणे रजसि नवे अवस्थिते शुद्धे गर्भस्याशये मार्गे च बीजात्मना शुक्रमविकृतमविकृतेन वायुना
प्रेरितमन्यैश्च महाभूतै रनुगतमार्तवेनाभि मूर्च्छित मन्वक्षमे वरागादिक्लेश वशानुवर्तिना स्वकर्म
चोदितेन मनोजवेन जीवेनाभिसंसृष्टं गर्भाशयमुपयाति॥ (.ast.sam.sh 2/2)
- 75 अथ नार्याः सद्यो गृहीतगर्भायाश्च लिंग्योन्या बीजग्रहणं तृप्तिर्गिरिमास्फुरणं शुक्रार्तवयोरनुबन्धश्च।
तथा प्रहर्षो हृल्लासस्तन्द्रांगसादःप्रसेको हृदयव्यथा ग्लानिः पिपासा च। (.ast.sam.2/4)
- 76 क्रमेण तु व्यक्तगर्भायाः कुक्षिमात्रगौरवं क्षामनेत्रस्वरतायोनिरोमसंलुलनं निद्राजृम्भणं
मूर्च्छाच्छिर्दिररुचिः पादशोफो अम्ले अभिलाषस्तेषु तेषु चोच्चावचेषु भावेष्वति॥ (ast.sam.sh.2/4)
- 77 तस्याश्च रजोवाहिनां स्रोतसां वर्तमान्युपरुध्यन्ते गर्भेण। तस्मात्ततः परमार्तवं न दृश्यते। ततस्तदधः
प्रतिहतमपरमपरं चोपचीयमानमपरेत्याहुः। जरायुरित्यन्ये। स्थिते रक्ते रोमराजिः प्रादुर्भवति॥
(ast.sam.sh 2/5)
- 78 जरायुशेषं चोर्ध्वमसृकि प्रतिपद्यते। तस्मात्पीनकपोलपयोधरता कृष्णौष्ठचूचुक्त्वं च। स्तनाश्रयमेव च
कफोपरञ्जितं स्तन्यतामुपगतं प्रसूतायाः पुनराहाररसेनाप्यायते॥ . (ast.sam.sh 2/6)

- 79 तत्र प्रथमे मासे कललं जायते। द्वितीये घनः पेश्यर्बुदं वातेभ्यः क्रमात्पुंस्त्रीनपुंसकानि। तृतीये पञ्चधा प्ररोहति। तद्यथा सक्थिनीबाहूशिरश्च। सक्थ्यादिप्ररोहैककालमेव च सर्वमंगावयवेन्द्रियाणि युगपत्सम्भवन्त्यन्यत्र जन्मोत्तरकालजेभ्यो दन्तादिभ्यः। क्रमेण तु स्फुटीभवन्ति। एषा प्रकृतिः। विकृतिरतो अन्यथा॥ (.ast.sam.sh 2/7)
- 80 यथास्वं च गर्भस्य पुंस्त्रीनपुंसकान्यतमलिंगानुरूपाभावा मनसि शरीरे च सन्तिष्ठन्ते। वैशेषिकलिंगसंकरे तु यतो भूयस्त्वं ततो अन्तराभावाः॥ (.ast.sam.sh 2/8)
- 81 चतुर्थे अंगप्रत्यंगविभागः प्रव्यक्तोर्गर्भश्च स्थिरो भवति। पञ्चमे मनःप्रतिबुद्धतरं भवति मांसशोणितोपचयश्च। षष्ठे केशरोमनखास्थिस्राय्यादीन्यभिव्यक्तानि बलवर्णोपचयश्च। सप्तमे सर्वांगसम्पूर्णता॥ (ast.sam.sh 2/13)
- 82 अष्टमे गर्भश्चमातृतो गर्भतश्च माता रसहारिणीभिर्वाहिनीभिर्मुहुर्मुहुरोजःपरस्परमाददाते। तस्मात्तदा गर्भिणी मुहुर्मुदिता भवति मुहुर्ग्लाना तथा गर्भः। एवं गर्भस्य जन्मव्यापत्तिमत्तदा भवति। ओजसो अनवस्थितत्वात्। तथा ह्यस्य निष्क्रमणोन्मुखस्य परिवर्तनादीन्यनुभवत एवौजसा वियोगः। यद्यपि च किञ्चित्कालमस्योच्छ्वसनं स्यात्तच्छिन्नस्येवांगस्यौजस्संस्कारानुवृत्तिकृतम्। जनन्यास्तु स्थिरौजस्कतयैकदेशेन रसे संक्रान्ते ग्लानिरेवेति॥ (.ast.sam.sh 2/14)
- 83 तत्रासन्नप्रसवायाः क्लमोग्लानिर्मुक्तबन्धने इवाक्षिणी निष्ठीविकामूत्रपुरीषबाहुल्यं शिथिलकुक्षिताधोगुरुत्वमन्नाभिलाषो वेदनोदरहृदयकटीबस्तिवंक्षणेषु तोदभेदशूलस्फुरणस्रवणानि च योन्यां भवन्ति। तदनन्तरमावीनां प्रादुर्भावो गर्भोदकप्रवाहश्च॥ (ast.sam.sh 3/13)
- 84 अथैनामुपस्थितगर्भा कृतकौतुकमंगलां पुन्नामफलहस्तां स्वभ्यक्तामुष्णोदकपरीषिक्तां सघृतां यवागूं पाययेत्। ततः सुरक्तार्षभचर्मप्रच्छदेमृदुनिभभूमिशयनामुत्तानामाभुग्नसक्थिपृष्ठामहतवाससो अशंकनीयाः प्रियदर्शनाः परिणतवयसः प्रजननकुशलाः प्रगल्भाः कृत्तनखाः स्त्रियः सूतिकां सूनृताभिर्वाणीभिराश्वासयन्त्यः पर्युपासीरन्॥ (ast.sam.sh 3/14)
- 85 प्रमाणञ्चेति – शरीरप्रमाणं पुनर्यथास्वेनाङ्गुलिप्रमाणेनोपदेक्ष्यते उत्सेधविस्तारायामैर्यथाक्रमम्। तत्र पादौ चत्वारि षट् चतुर्दशाङ्गुलानि जङ्घे त्वष्टादशाङ्गुलावूरु षडङ्गुलपरिक्षेपे च जानुनी चतुरङ्गुले षडशाङ्गुलपरिक्षेपे, त्रिंशदङ्गुलपरिक्षेपावष्टादशाङ्गुलावूरु षडङ्गुलदीर्घौ वृषणावष्टाङ्गुलपरिणाहौ शेफः षडङ्गुलं दीर्घं पञ्चाङ्गुलपरिणाहं द्वादशाङ्गुलिपरिणाहो भगः

षोडशाङ्गुलविस्तारा कटी दशाङ्गुलं बस्तिशिरः दशाङ्गुलविस्तारं द्वादशाङ्गुलमुदरं
 द्वादशाङ्गुलायामे पार्श्वे द्वादशाङ्गुलं स्तनान्तरं द्व्यङ्गुलं स्तनपर्यन्तं चतुर्विंशत्यङ्गुलविशालं
 द्वादशाङ्गुलोत्सेधमुरः द्व्यङ्गुलं हृदयम् अष्टाङ्गुलौ स्कन्धौ षडङ्गुलावंसौ षोडशाङ्गुलौ प्रबाहू
 पञ्चदशाङ्गुलौ प्रमाणी हस्तौ द्वादशाङ्गुलौ कक्षावष्टाङ्गुलौ त्रिकं द्वादशाङ्गुलोत्सेधम्
 अष्टादशाङ्गुलोत्सेधं पृष्ठं चतुर्ङ्गुलोत्सेधं द्वाविंशत्यङ्गुलपरिणाहा शिरोधरा द्वादशाङ्गुलोत्सेधं
 चतुर्विंशत्यङ्गुलपरिणाहमाननं पञ्चाङ्गुलमास्यं चिबुकौष्ठकर्णाक्षिमध्यनासिकाललाटं चतुरङ्गुलं
 षोडशाङ्गुलोत्सेधं द्वात्रिंशदङ्गुलपरिणाहं शिरः इति पृथक्त्वेनाङ्गावयवानां मानमुक्तम्। केवलं पुनः
 शरीरमङ्गुलिपर्वणि चतुरशीतिः। तदायामविस्तारसमं सममुच्यते। तत्रायुर्बलमोजः सुखमैश्वर्यं
 वित्तमिष्टाश्चापरे भावा भवन्त्यायत्ताः प्रमाणवति शरीरे विपर्ययस्त्वतो हीनेऽधिके वा॥ -
 (ch.vim.8/117)

86 स्वं स्वं हस्तत्रयं सार्द्धं वपुःपात्रं सुखायुषः। न च यद्युक्तमुद्रितैरष्टाभिर्निन्दितैर्निजैः॥

अरोमशासितस्थूलदीर्घत्वैः सविपर्ययौः। (ast.sam.sha.3/106)

87 यत्त्वञ्जलिसंख्येयं तदुपदेक्ष्यामः तत् परं प्रमाणमभिज्ञेयं तच्च वृद्धिहासयोगि तर्क्यमेव । तद्यथा
 दशोदकस्याञ्जलयः शरीरे स्वेनाञ्जलिप्रमाणेन यत्तु प्रच्यवमानं पुरीषमनुबध्नात्यतियोगेन तथा मूत्रं
 रुधिरमन्यांश्च शरीरधातून् यत्तु सर्वसरीरचरं बाह्या त्वग्निभर्ति यत्तु त्वगन्तरे व्रनगतं लसीकाशब्दं
 लभते यच्चोष्मणाऽनुबद्धं लोमकूपेभ्यो निष्पतत् स्वेदशब्दमवाप्नोति तदुदकं दशाञ्जलिप्रमाणं
 नवाञ्जलयः पूर्वस्याहारपरिणामधातोः यं रस इत्याचक्षते अष्टौ शोणितस्य सप्त पुरीषस्य षट् श्लेष्मणः
 पञ्च पित्तस्य चत्वारो मूत्रस्य त्रयो वसायाः द्वौ मेदसः एको मज्जायाः मस्तिष्कस्यार्धाञ्जलिः शुक्रस्य
 तावदेव प्रमाणं तावदेव श्लैष्मिकस्यौजस इति । एतच्छरीरतत्त्वमुक्तम् ॥ (ch.sha.7/15)

88 अथ पुनरायुषो विज्ञानार्थमङ्गप्रत्यङ्गप्रमाणसारानुपदेक्ष्यामः। तत्राङ्गान्यन्तराधि
 सकिथबाहुशिरोसि तदवयवाः प्रत्यङ्गानीति। तत्र स्वैरङ्गुलैः पादाङ्गुष्ठप्रदेशिन्यौ द्व्यङ्गुलायते।
 प्रदेशिन्यास्तु मध्यमाऽनामिका कनिष्ठिका यथोत्तरं पञ्चमभागहीना। चतुरङ्गुलायते पञ्चाङ्गुलविस्तृते
 प्रपदपादतले। पञ्चचतुरङ्गुलायतविस्तृता पार्श्विः। चतुर्दशाङ्गुलायतः पादः। चतुर्दशाङ्गुल
 परिणाहानि पाद गुल्फजङ्घाजानुमध्यानि। अष्टादशाङ्गुला जङ्घा जानूपरिष्ठाद्वात्रिंशदङ्गुलमेवं
 पञ्चाशत्। जङ्घायामसमा वूरु। द्व्यङ्गुलानि वृषण चिवुक दशननासापुटभागकर्णमूलनयनान्तराणि।
 चतुरङ्गुलानि मेहन वदनान्तर नासाकर्ण ललाटग्रीवोच्छ्राय दृष्ट्यन्तराणि। द्वादशाङ्गुलानि
 भगविस्तारमेहन नाभि हृदय ग्रीवा स्तनान्तर मुखायाम मणिबन्ध प्रकोष्ठस्थौल्यानि। इन्द्रवस्ति

परिणाहांस पीठकूर्परान्तरायामः षोडशाङ्गुलः। चतुर्विंशत्यङ्गुलो हस्तः। द्वात्रिंशदङ्गुलपरिमाणौ भुजौ द्वात्रिंश त्परिणाहावूरु। मणिबन्ध कूर्परान्तरं षोडशाङ्गुलम्। तलं षट्चतुरङ्गुलायाम विस्तारम्। अङ्गुष्ठमूल प्रदेशिनीश्रवणापाङ्गान्तरमध्यमाङ्गुल्यौ पञ्चाङ्गुले। अर्द्धचतुरङ्गुले प्रदेशिन्यनामिके। सार्द्धत्र्यङ्गुलौ कनिष्ठाङ्गुष्ठौ। चतुर्विंशति विस्तार परिणाहं मुखग्रीवम्। त्रिभागाङ्गुलु विस्तारा नासापुटमर्यादा। नयनत्रिभागपरिणाहा तारका। नवमस्तारकांशोदृष्टिः। केशान्त मस्तकान्तर मेकादशाङ्गुलम्। मस्तकादवटु केशान्तो दशाङ्गुलः कर्णावट्वन्तरं चतुर्दशाङ्गुलम्। पुरुषोरः प्रमाणविस्तीर्णा स्त्रीश्रोणिः। अष्टादशाङ्गुलविस्तीर्णमुरः। तत्प्रमाणा पुरुषस्यकटी। सविंशमङ्गुलशतं पुरुषायाम इति। (su.su.35/12)

89 ब्राह्मे मुहूर्त उत्तिष्ठेत्स्वस्थो रक्षार्थमायुषः। शरीरचिन्तां निर्वर्त्य कृतशौचविधिस्ततः॥ ast.hr.su.2/1॥

अर्कन्यग्रोधखदिरकरञ्जकुभादिजम्। प्रातर्भुक्त्वा च मृद्वग्रं कषायकटुतिक्तकम्॥ . ast.hr.su 2/2॥

कनीन्यग्रसमस्थौल्यं प्रगुणं द्वादशाङ्गुलम्। भक्षयेद्दन्तपवनं दन्तमांसान्यबाधयन्॥ . ast.hr.su 2/3॥

90 नाद्यादजीर्णवमथुश्वासकासज्वरार्दिती। तृष्णास्यपाकहृन्नेत्रशिरःकर्णामयी च तत्॥ ast.hr.su.2/4॥

91. सौवीरमञ्जनं नित्यं हितमक्ष्णोस्ततो भजेत्। लोचने तेन भवतः सुस्निग्धघनपक्ष्मणी।

व्यक्तत्रिवर्णे विमले मनोज्ञे सूक्ष्मदर्शने॥ ast.hr.su2/4

92. चक्षुस्तेजोमयं तस्य विशेषात् क्षेष्मतो भयम्॥ ast.hr.su.2/5॥ योजयेत्सप्तरात्रेऽस्मात्स्त्रावणार्थं रसाञ्जनम्।

93. ततो नावनगण्डूषधूमताम्बूलभागभवेत्॥ ast.hr.su 2/6॥ ताम्बूलं क्षतपित्तास्ररूक्षोत्कुपितचक्षुषाम्।

विषमूच्छामिदार्तानामपथ्यं शोषिणामपि॥ ast.hr.su.2/7॥

94. अभ्यङ्गमाचरेन्नित्यं स जराश्रमवातहा। दृष्टिप्रसादपुष्ट्यायुःस्वप्नसुत्वक्त्वदार्ढ्यकृत्॥ ast.hr.su 2/8॥

शिरःश्रवणपादेषु तं विशेषेण शीलयेत्। वज्र्योऽभ्यङ्गः कफग्रस्तकृतसंशुद्ध्यजीर्णिभिः॥ast.hr.su 2/9॥

95. लाघवं कर्मसामर्थ्यं दीप्तोग्निर्मेदसः क्षयः। विभक्तघनगात्रत्वं व्यायामादुपजायते॥ ast.hr.su 2/10॥

96. वातपित्तामयी बालो वृद्धोजीर्णी च तं त्यजेत्। ast.hr.su2/11

97. अर्धशक्त्या निषेव्यस्तु बलिभिः स्निग्धभोजिभिः॥ ast.hr.su 2/11॥ शीतकाले वसन्ते च मन्दमेव ततो न्यदा।

तं कृत्वानुसुखं देहं मर्दयेच्च समन्ततः॥ ast.hr.su 2/12॥

98. तृष्णा क्षयः प्रतमको रक्तपित्तं श्रमः क्लमः। अतिव्यायामतः कासो ज्वरश्छर्दिश्च जायते॥ ast.hr.su 2/

/13॥

99. व्यायामजागराध्वस्त्रीहास्यभाष्यादिसाहसम्। गजं सिंहं इवाकर्षन् भजन्नति विनश्यति॥

ast.hr.su2/14

100. उद्वर्तनं कफहरं मेदसः प्रविलायनम्। स्थिरीकरणमङ्गानां त्वक्प्रसादकरं परम् ॥ast.hr.su2/15॥

101. दीपनं वृष्यमायुष्यं स्नानमूर्जबिलप्रदम्। कण्डूमलश्रमस्वेदतन्द्रातृड्दाहपाप्मजित्॥ast.hr.su2/16॥

102. उष्णाम्बुनाधः कायस्य परिषेको बलावहः। तेनैव तूत्तमाङ्गस्य बलहृत्केशचक्षुषाम् ॥ast.hr.su.2/17

103. स्नानमर्दितनेत्रास्यकर्णरोगातिसारिषु। आध्मानपीनसाजीर्णभुक्तवत्सु च गर्हितम्॥ ast.hr.su.2/18॥

104. जीर्णे हितं मितं चाद्यान्न वेगानीरयेद्वलात्। न वेगितोन्यकार्यः स्यान्नाजित्वा साध्यमामयम्॥

ast.hr.su.2/19॥

105. सुखार्थाः सर्वभूतानां मताः सर्वाः प्रवृत्तयः। सुखं च न विना धर्मात्तिस्माद्धर्मपरो

भवेत्॥ast.hr.su.2/20॥

भक्त्या कल्याणमित्राणि सेवेतेतरदूरगः।

106. हिंसास्तेयान्यथाकामं पैशून्यं परुषानृते॥ast.hr.su2/21॥ सम्भिन्नालापं व्यापादमभिध्या

दृग्विपर्ययम्।

पापं कर्मेति दशधा कायवाङ्मानसैस्त्यजेत्॥ast.hr.su.2/22॥

107. अवृत्तिव्याधिशोकार्ताननुवर्तेत शक्तिः। आत्मवत्सततं पश्येदपि कीटपिपीलिकम् ॥ ast.hr.su2/23॥

अर्चयेद्देवगोविप्रवृद्धवैद्यनृपातिथीन्।

108. विमुखान्नार्थिनः कुर्यान्नाव॥ast.hr.su.2/24 उपकारप्रधानः स्यादपकारपरेष्वरौ।

सम्पद्विपत्स्वेकमना हेतावीर्ष्येत्फले न तु॥ast.hr.su.2/25॥

109. काले हितं मितं ब्रूयादविसंवादि पेशलम्। पूर्वाभिभाषी सुमुखः सुशीलः करुणामृदुः॥

ast.hr.su2/26॥

नैकः सुखी न सर्वत्र विश्रब्धो न च शङ्कितः।

110. न कञ्चिदात्मनः शत्रुं नात्मानं कस्यचिद्विपुम्॥ ast.hr.su.2/27॥ प्रकाशयेन्नापमानं न च निःस्नेहतां

प्रभोः।

111. जनस्याशयमालक्ष्य यो यथा परितुष्यति॥ ast.hr.su.2/28॥ तं तथैवानुवर्तेत पराराधनपण्डितः।

112. नपीडयेदिन्द्रियाणिनचैतान्यतिलालयेत्॥ast.hr.su.2/29॥ त्रिवर्गशून्यं नारम्भं भजेत्तं चाविरोधयन्।

113. अनुयायात्प्रतिपदं सर्वधर्मेषु मध्यमाम्॥ast.hr.su.2/30॥ नीचरोमनखश्मश्रुर्निर्मलाङ्घ्रिमलायनः।

114. स्नानशीलः सुसुरभिः सुवेषोनुल्बणोज्ज्वलः॥ast.hr.su2/31॥ धारयेत्सततं रत्नसिद्धमन्त्रमहौषधीः।

115. सातपत्रपदत्राणो विचरेद्युगमात्रदृक्॥ast.hr.su.2/32॥निशि चात्ययिके कार्ये दण्डीमौलीसहायवान् ।
116. चैत्यपूज्यध्वजाशस्तच्छायाभस्मत्तुषाशुचीन्॥ast.hr.su2/33॥नाक्रामेच्छर्करालोष्टबलिस्नानभुवोन
चानदीन्तरेन्नबाहुभ्यांनागिस्कन्धमभिब्रजेत्॥ast.hr.su.2/34॥सन्दिग्धनावंवृक्षं च नारोहेद्दुष्टयानवत्।
117. नासंवृतमुखः कुर्यात्क्षुतिहास्यविजृम्भणम्॥ast.hr.su2/35॥नासिकांनविकुष्णीयान्नाकस्माद्विलिखेद्भु
- वम्। नाङ्गैश्चेष्टेत विगुणं नासीतोत्कटकश्चिरम्॥ ast.hr.su.2/36॥
118. देहवाक्चेतसांचेष्टाः प्राक्श्ममाद्विनिवर्तयेत्। नोर्ध्वजानुश्चिरं तिष्ठेन्नक्तं सेवेत न द्रुमम्॥ast.hr.su .2/37॥
तथा चत्वरचैत्यान्तश्चतुष्पथसुरालयान्। सूनाटवीशून्यगृहश्मशानानि दिवापि न॥ ast.hr.su2/38॥
119. सर्वथेक्षेत नादित्यं न भारं शिरसा वहेत्। नेक्षेत प्रततं सूक्ष्मं दीप्तमेध्याप्रियाणिच॥.ast.hr.su 2/39॥
मद्यविक्रयसन्धानदानादानानि नाचरेत्।
120. पुरोवातातपरजस्तुषारपरुषानिलान्॥. ast.hr.su 2/40॥ अनृजुः क्षवथूद्गारकासस्वप्नान्नमैथुनम्।
कूलच्छायां नृपद्विष्टं व्यालदंष्ट्रिविषाणिनः॥ast.hr.su2/41॥हीनानार्यातिनिपुणसेवां विग्रहमुत्तमैः।
सन्ध्यास्वभ्यवहारस्त्रीस्वप्राध्ययनचिन्तनम्॥ast.hr.su2/42॥शत्रुसत्रगणाकीर्णगणिकापणिकाशनम्।
गात्रवक्त्रनखैर्वाद्यं हस्तकेशावधूननम्॥ ast.hr.su.2/43॥ तोयाग्निपूज्यमध्येन यानं धूमं शवाश्रयम्।
मद्यातिसक्तिं विश्रम्भस्वातन्त्र्ये स्त्रीषु च त्यजेत्॥ast.hr.su 2/44॥
- 121 आचार्यः सर्वचेष्टासु लोकः एव हि धीमतः। अनुकुर्यात् तम् एव अतः लौकिके अर्थे परीक्षकः॥
ast.hr.su.2/45॥
122. आर्द्रसन्तानता त्यागः कायवाक्चेतसां दमः। स्वार्थबुद्धिः परार्थेषु पर्याप्तमिति सद्ब्रतम्॥. ast.hr.su
2/46॥
123. नक्तन्दिनानि मे यान्ति कथम्भूतस्य सम्प्रति। दुःखभाङ्गन भवत्येवं नित्यं सन्निहितस्मृतिः॥. ast.hr.su
2/47॥
124. इत्याचारः समासेन यं प्राप्नोति समाचरन्। आयुरारोग्यमैश्वर्ययशोलोकांश्च शाश्वतान्॥
ast.hr.su.2/48॥
125. द्रव्याणां लेहनीयानां विधिश्चैवोपदेक्ष्यते। विघृष्य धौते दृषदि प्रांमुखी लघुनाम्बुना॥
आमथ्यमधुसर्पिभ्यां लेहयेत्कनकं शिशुम्। सुवर्णप्राशनं ह्येतन्मेधाग्निबलवर्धनम्॥
आयुष्यं मंगलं पुण्यं वृष्यं वर्ण्यं ग्रहापहम्। मासात्परममेधावीव्याधिभिर्न च घृष्यते॥
षड्भिर्मसैः श्रुतधरः सुवर्णप्राशनाद्भवेत्। (ka.su.18/25-28)

- 126....रोहिणीस्वयंगुप्तमूलं द्वे हरिद्रे बृहतीफलरसैर्धृतार्धवत्पचेत्, पच्यमाने अपामार्गं चावपत् सिद्धेन कर्णपालीम् अ हन्यहनि म्रक्षयेद्विमृद्नीयाच्च, आशुवर्धते पीनासमाचपाली भवति समधुच्छिष्टसर्जरसयववत्सकैरण्डान्यन्तर्धूमं दग्ध्वा तेन भस्मना म्रक्षितां कर्णपालीं विमृद्नीयात्, आशुवर्धते पीनासमाचपाली भवतीति॥ (ka.su.21/1)
127. नाभिषग्राजपुत्राणामन्येषां वामहात्मनाम्। कर्णान्विध्येत्सुखप्रेप्सुरिहलोके परत्र च॥
 आमच्छेदेत्य यो ह्यत्र कुवेधाद्वोपजायते। अभिषक्तत्रमन्दात्मा किं करिष्यत्यशास्त्रवित्॥
 कदा वेध्यं कथं वेध्यं कुत्र वेध्यं कथं व्यधः। हितो अहितो अत्ययः कश्च तत्राज्ञः किं प्रपत्स्यते॥
 तस्माद्विषक्सुकुशलः कर्णं विध्येद्विचक्षणः। शिशोर्हर्षप्रमत्तस्य धर्मकामार्थसिद्धये॥ (ka.su.21/2-5)
128. अथ खलु शिशोर्जातस्य तत्कर्मण्यभिनिर्वृत्ते प्रथम एव मासि कृतरक्षाहोममंगलस्वस्त्ययनस्य सूर्योदयदर्शनोपस्थानं, प्रदोषेचन्द्रमसः। (ka.khi.12/3)
129. चतुर्थे मासि स्नातालंकृतस्या हतवाससा संवीतस्य संसिद्धार्थकमधुसर्पिषारोचनयाचान्वा लब्धस्य धात्र्या सहान्तर्गृहान्निष्क्रमणं देवतागारप्रवेशनं च। (ka.khi.12/4)
130. ततस्तं मण्डलमध्ये तथैव स्नातमलंकृतमहतवाससं कुमारं प्रांमुखमुपवेशयेन्मुहूर्तं, मुहूर्तं मुपविश्यद्वस्ताभ्यां प्रथमं गृह्णीत परिमृशे द्वाकृष्याद्वातद्वागीभविष्यतीति हृदि निमित्तं कृत्वोत्थाप्योत्तरकालमवहितया धात्र्यान्वितः कुमारेण वा एतैरेव क्रीडनकैस्तैजसैरितरैश्च लघुभिरखरैरतीक्ष्णैरवक्रंगमैरनवोपस्करैराकर्षणाहरणशक्तैः रुचिभिः घो षवद्विर्विनोद्यमानः सोपाश्रयास्तरणोपेतायां भूमौ प्रतिदिनमभियासार्थसकृदुपविशेदिति॥ (ka.khi.12/8)
131. तस्मिन्नेव मासि विविधानां फलानां प्राशनं, भिषगनुतिष्ठेत्। (ka. Khi.12/15)
132. तद्विदन्तजातस्यान्नप्राशनं दशमे वा मासि पप्रशस्तेऽहनि प्राजापत्ये नक्षत्रे आभ्यर्च्य देवतां ब्राह्मणाश्च समांसेनान्नेन दक्षिणावता स्वस्तिवाच्यगोमयोपलिप्ते स्थण्डिले दर्भानास्तीर्य सुमनसोवकीर्य चतुर्षु स्थानेषु गन्धमाल्यालंकृतान्पूर्णकलशान्स्वस्तिकांश्च स्थाप्य क्रीडनक विहितानि पूर्ववदुपकरणानि सर्वाण्येवोपकल्प्य लावक कपिञ्जल तित्तिर चरणायुधानामन्यतमस्य मांसे नान्यैश्च विचित्रसुसंस्कृतकामिकैर्व्यञ्जनैः समुदितमन्नपानं मध्ये निधाय ततो भिषक्सुत मलंकृत महत् वस्त्रपरिहित मनुष्ठित रक्षाविधानं कुमारं प्रांमुखः प्रत्यंमुखमुपवेश्याग्निं प्रज्वाल्यान्नं सर्वव्यञ्जनोपेतं गृहीत्वाऽनेन मन्त्रेण जुहुयात्॥ (ka. khi.12/15)

Chapter – VI

Prelude of Yoga Literature

Yoga is the science which is having the separate entity as a darśana and considered as a treatise in philosophical approach. Yoga darśana has been propounded by the sage patanjali belonging to pre- purāṇa age. Patanjali has propounded astāṅga yoga in the form of sūtras similar to other darśanas. It is a known fact that almost all the scholars belonging to vedic age and purāṇa age.

Sages are considered to be aptas. Yoga darśana is focused over the subject of self realization which is ultimate of other sciences propounded the various fields. Lord Krishna has quoted all the darśanas and thus Indian philosophical thought are basic ones for the mankind, though the darśanas do have direct involvement with the human life, yoga darśana is one which is unique and influencing the lifestyle of mankind. It is universal fact that the ultimate goal of human life is to attain the salvation which is possible the practice of the yoga. Of course there are various schools of yoga proposing different approaches to attain the salvation. There were many a textbooks authored by different scholars after yoga darśana, Belonging to different periods. Gradually different schools of thoughts in yoga have gained the shape of independent yogas propounded by different scholars.

The Word yoga is derived from root yuj. It converts the meaning “Union”. The term yoga is used in so many ways and the meaning attributed is to be taken as per the context. The field of philosophy yoga is the absolute science which deals with the physical and mental propensities. In a nutshell yoga is the practical science applicable to the individual. Every individual experiences the fruits of yoga in a different way. The practice of yoga is also having different approaches as per the schools of thought. Namely Astangayoga, Karmayoga, Karmasanyasa yoga, BhaktiYoga, jnanaYoga, layaYoga, KriyaYoga, RajaYoga, KundaliniYoga and Briktarahita tāraka rājayoga. The important textual references are found in patanjali yoga sūtras, yoga yāgnavalkya, yogavāsista, Gherandasmahita, Hatayoga pradipika and such others.

6.1 Patanjali Yogasūtras

Patanjali yoga sūtras are propounded by sage patanjali. It is in the form of sūtras i.e, concise form of instructions.

- The limbs of the eight-fold path are as follows: respect for others (yama) and yourself (niyama); harmony with your body (āsana), your energy (prāṇāyāma), your thoughts (dhāraṇā), and your emotions (pratyāhāra); contemplation (dhyāna); ecstasy (samādhi).¹
- Respect for others (yama) is based on non-violence (ahimsa); truthfulness (satya); not stealing (asteya); non-covetousness (aparigraha); and acting with an awareness of higher ideals (brahma-charya).²
- Cleanliness (śauca), contentment (santoṣa), self-discipline (tapas), learning from yourself (svādhyāya) and accepting your fate (ishvara-pranidhāna) automatically translate into the practice of respect (niyama).³
- Practicing yoga with strength and in a relaxed manner gives rise to harmony with the physical body (āsana).⁴
- Once harmony with the physical body has been achieved, through interruption of the movement engendered by inhaling and exhaling you attempt to harmonize your energy (prāṇāyāma).⁵
- Exhalation, inhalation, retention, technique, time and number must be very precisely regulated over a lengthy period.⁶
- Harmony with the emotions (pratyāhāra) is achieved when the senses cease to be engaged with external objects and thus that which is mutable in human beings (citta) becomes similar to true nature.⁷
- Thus do you gain supreme mastery of your senses.⁸
- Harmony with your thoughts and the ability to concentrate are attained by aligning the mutable aspects of humankind with a specific subject.⁹
- Allowing your thoughts to flow in an uninterrupted stream results in contemplation (dhyāna).¹⁰

- Insight (samādhi) occurs when only the subject matter of the orientation shines forth without any being affected by the person in question.¹¹

6.1.1 Yama : Restraint being the first of the eight yogāṅgas ,consists of :

1. Abstinence from Injury (Ahimsa)
2. Veracity (Satya)
3. Abstinence from theft (Asteya)
4. Continence(Brahmacarya)
5. Abstinence from avariciousness (Aparigraha)

Another work enumerates ten Yamas:

1. Ahimsa (Non violence)
2. Satya (Truth)
3. Asteya (Non-Stealing)
4. Brahmacarya (Continence)
5. Ksama (Forgiveness)
6. Dhṛti (Endurance)
7. Daya (Compassion)
8. Ārjava (Sincerity)
9. Mitāhāra (Sparing Diet)
10. Śauca (Cleanliness)

All these are “Great vows” (Mahāvratam). Universal not limited by life state, Space, Time and circumstance when during practice of the restraints (yamas) and observances (Niyamas) sinful thoughts give trouble, them and is to be habituated to the contrary ideas. See all the forms of Yams mentioned here at their usual places.

Yama/Restriant as the first stage of aṣṭāṅga yoga:

Although it is so described in all the authoritative works with its usual five sub-looms yet elsewhere it is said that victory over **cold, heat, sleep & control** over indriyas and also a undisturbed mind are yamas.

6.1.2 Niyama (or) Rules of inner control (or) restraint are ten in number :

- Pāpa (Penance)
- Saṁtoṣa (Contentment)

- Āstikya (Belief in God)
- Dāna (Charity)
- Isvara-Pujana (Adoration of god)
- Sidhanta-Vakyasravana (Hearing discourses on the principles religion)
- Modesty
- Intellect
- Meditation
- Yajna

Niyama or Observance is the second of the yogāṅgas :

It consists of cleanliness (Sauca), Contentment (Saṁtoṣa), purificatory action (tapa), Study (Svadhyaya), and making of the lord (Isvara) the motive of all action (Isvarapranidhāna). When during the practice of restraints (Yama) and observances (Niyama) sinful thoughts give trouble, the mind is to be habituated to country ideas.

According to Hatayoga pradipika. Niyama Consists of Tapas (austerities), cheerfulness, belief in god (Āstikya), charity, worship of the diety, learning the exposition of religious doctrines, shame, sound mind, japa and vratas.

Niyama is second of the laya yogāṅgas :

It consists of Tapa, Saṁtoṣa , Āstikya , Dāna , Isvara-punjana, Siddhanta, Sravana, Hrim, Mati, Japa and vrata.

Niyamas or Rules of inner control are the second anga or step of yoga;but their sub types have been variously described in different works. The Mandalabrahmaanopanisad says that devotion to gurus, love for truthful path, contentment with whatever one gets, detachment, Living in an isolated place, Control over the mind, Action without desire for fruits and vairagya (absence of wordly desires or passions) are Niyamas.

6.1.3 Āsanās/Postures

Postures have been said by siva to be eight four hundred thousands. In fact the postures are as many in number as there are number of species of living creatures in this universe. However, among them (84) are the best; and out of these 84 , 32 are found useful for mankind in this world. The names of these (32) are as follows:

1. Siddha
2. Padma
3. Bhadra
4. Mukta
5. Vajra
6. Svastika
7. Simha
8. Go-mukha
9. Vira
10. Dhanu
11. Mrta
12. Gupta
13. Matsya
14. Matsyendra
15. Goraksha
16. Pascimottasana
17. Utkata
18. Samkata
19. Mayura
20. Kukkuta
21. Kurma
22. Uttanamanduka
23. Uttanakurmaka
24. Vrksa
25. Manduka
26. Garuda
27. Vrisha
28. Salabha
29. Makara
30. Ushtra
31. Bhujanga

32. Yoga mudra

6.1.3.1 Āsana-Bheda

Means differentiation of seat, sitting on which one is to perform his sādhanā (Here Āsana means seat not posture). Seats of a good piece of silken cloth, Blankets, Sheet made of Kuśa grass, (Poacynosuroides), Lion skin, and deer skin are considered extremely pure and only these are accomplishes of the desired aims. Blanket is good for acts done from interested motives, but here too, the seats made of red blankets is considered best.

Seat of a black deer skin gives accomplishment of knowledge; Tiger skin gives emancipation; Kuśa gets gives longevity; and sear of silken cloth is destroyer of diseases a seat prepared by placing in sequence, the Kuśa and deer skin over it and then on the top a silken cloth gives success in yoga sādhanā.

There are some painful/Prohibited āsanās. By using earth as a seat one gets gain by using Wooden seat there is the beginning of misfortune; by using a seat made of bamboo there is poverty; by using stone as seat there is suffering from diseases; by using a straw seat there is loss of fame; by using leaves as seat there is insanity, and by using a seat made of cloth there is loss of japa Dhyāna and Tapa. Therefore, seats of these material are prohibited. A Householder without initiation from a guru should never sit on seats of lion skin, Tiger skin and Black deer skin. A Householder can sit on such seats only with the permission of a guru. But a chaste student should sit on such seats like in different persons. Sitting on a proper seat, reciting the name of the Rsis of prithvimantra, etc and purifying the seat with “Asane viniyogah”. When one comfortably aims doing otherwise the performance of sādhanā becomes fruitless.

6.1.4. Prāṇāyāma

Prāṇāyāma is regulation of breath four things are necessary in practicing it viz.

1. A Good place
2. A Suitable time
3. Moderate food
4. The purification of Nadis/Vessels of the body and Alimentary canal etc.

When these (4) things are accomplished let one sitting firmly in a posture being regular Prāṇāyāma. The retention of breath in is called Kumbhaka, Which is in its turn is of eight kinds, Sahita, Sūryabheda, Vujjayi, Sitali, Bhastrika, Bhrāmari, Mūrcha and Kevali. Thus Kevali is the highest of the prāṇāyāma and one who knows it can accomplish anything in this world in all kinds of yoga, there are (4) stages of prāṇāyāma :

ārambha-avastha/the stage of beginning

- The ghata-avastha/the stage if co-operation of self and higher self
- paricaya avastha/knowledge
- Nispatti avasta/the final consummation.

Prāṇāyāma should not be practiced just after the meals not when one is very hungry. Before beginning the practice some milk and butter should be taken.

6.1.4.1kinds of Prāṇāyāma

Considering pūraka (filling), Recaka (Expelling) and Khumbaka (Confining), Prāṇāyāma is of (3) kinds. Accompanied by Pūraka and Recaka and without these, Kumbhaka is of two kinds as follows

Sahita (with) & Kevala (Alone)

Exercise in sahita should be continued till success in kevala is gained. This latter is simply confining the air with ease, without recaka and pūraka . This unassisted Khumbaka is Prāṇāyāma par Excellence. When it can be performed successfully without Recaka and Pūraka there is nothing in the three words which may be difficult to obtain. He who is competent to keep the air confined according to pleasure by means of Kevala alone Undoubtedly obtains the position of raja yoga, Kundalini awakens by Khumbaka and by its awakening suṣumna becomes free from impurities and success in Raja Yoga without Raja yoga one should, Therefore, Practice both of these well till complete success is gained On completion of Khumbaka the mind should be given rest. By Practicing in this way one is raised to the position of Raja Yoga.

6.1.4.2 Method of Performing Prāṇāyāma

Sitting in the padmasana posture the yogi should fill in the air through the left nostril (closing the right one) and keeping it confined according to one's ability, it should be expelled slowly through the right nostril. Then, Drawing in the air through the right nostril slowly, the belly should be filled and after performing Khumbaka as before, it should be expelled slowly through the left nostril. Inhaling thus through the one, through which it was expelled and having restrained it till possible it should be exhaled through the other slowly and not forcibly. If the air be inhaled through the left nostril (Closing the right one) it should be expelled again through the right; then filling through the right nostril and confining it, should be expelled through the left nostril. By practicing in this way through the right & left nostrils alternatively the whole of collections of the Nadis of the yamis(practitioners) become clean and free from impurities after "3" months at the end of Pūraka , Jalandarabandha should be performed and at the end of Khumabaka and at the beginning of Recaka, Uddiyana Bandha be Performed.

6.1.4.3 Proportion of Various Steps of Prāṇāyāma:

It is the necessary to observe a definite and rhythmic ratio of things in the (3) steps of Prāṇāyāma viz. Between Pūraka , Khumbaka, Recaka. The Ratio has been fixed as 1-4-2; that is if Pūraka is performed for "1" unit of time then the duration of Khumabaka should be "4" units of time and that of Recaka is "2" Units of time. One can fix the duration of "1" unit of time accordingly to his convenience and capacity but then he should accordingly maintain the ratio of the Pūraka , Khumabaka, Recaka as Mentioned Above.

In Gayathrisādhana, However this prāṇāyāma is usually performed in (4) steps to conform it to the "4" feet of Gayathri. This 4th step consists in external Khumbaka as well before inhaling it again. The time unit of this external Khumbaka should be "2". Thus the ratio of timings in such a four step Prāṇāyāma should be 1-4-2-2.

Khumbaka should be performed gradually four times during day and night (morning, noon, evening and mid night) On the first day one may begin with ten Prāṇāyāma and go on increasing five daily till the number of Khumbaka for one time is 80, and for day and night together it is "320". When prāṇāyāma is performed properly it eradicated all diseases, but improper practice generates diseases like- Hiccough, asthma, cough, pain in the head, the ears and the eyes and other various diseases are generated by the

disturbances of breath therefore, air should be expelled with proper trace, should be filled in skillfully and kept confined properly. Therefore in his zeal to gain success/siddhis early one should not begin practice either by using too much force in filling in confining and expelling the air, or by omitting any of the instruction. When the Nadis become free from impurities, and there appears the outward signs of the success. By removing the impurities of the nadis the air can be restrained according to ones wish and the appetite is increased, the divine sound is awakened and the body becomes healthy. If there be excess of fat/phlegm in the body the satkarmas (six kinds of duties) should be performed first. But others not suffering from the excess of these, should not perform them. Prāṇāyāma performed after getting rid of obesity born of the defects of phlegm by the performance of the satkarmas, easily brings success. Some acaryas however do not advocate the satkarmas and hold that the impurities are dried up by the practice of Prāṇāyāma alone.

6.1.5. Pratyāhāra

Pratyāhāra, (Abstraction) is the 5th of the yogāṅgas . It is that by which the senses do not come into contact with their objects as follows as it were, the nature of the mind. The senses are restrained like the mind, when the mind is restrained they do not stand in need of others means like the control of the other organs. Just as the Bee fly as the queen flies and sit as the queen sits down, so the senses become restrained as the mind is restrained. This is Pratyāhāra, Some say that the conquest of the senses is their non attachment to their objects, such as sound etc. attachment is a defect which draws them away from the good. Others say that in as much as the enjoyment of un-prohibited objects is proper, it should be said that contact with sound etc subject to ones wishes, is the conquest of the senses. Others again say that the conquest of the senses is the obtaining of knowledge of sound etc, without their causing pleasure and pain in the absence of attachment and aversion. Jaigisavya, on account of the one pointedness of mind, for this reason that the control is very highest, the restraint, that is to say, of the senses along with the restrain of the mind, and also for the reason that the yogis being thus restrained do not stand in need of employing other means like that employed in the conquest of other organs.

Pratyāhāra , is the 5th stage of the nine yogāṅgas of laya yoga. When all the mental energy is withdrawn from the senses and directed inwards it is called pratyāhāra. It

should be practiced though the eyes, the place between the two eyes, eye brows, forehead and the body. Studying the mind, successively from bottom to top in all these places is achieved perfection in pratyāhāra. When a mental state similar to that prevailing after the meals, after a sexual intercourse and on the cremation ground, develops in sādḥaka then the state is called the last fruit of Pratyāhāra.

6.1.6. Dhāraṇa

Otherwise known as Concentration is the sixth of the yogāṅgas . It is steadfastness of the mind. Concentration means the mind becoming fast on such places as the sphere of the navel, the lotus of the heart, the light in the brain, the forepart of the nose, the forepart of the tongue and such like parts of the body; or by the means of the modifications only in any other external object only.

Dhāraṇa/concentration is five-fold through its practice command over the five elements (Earth, Water, Fire, Air and space) is obtained and fear of injuries from any one of them is removed. The Dhāraṇa should be practiced thus; Five ghatis (2 and half an hour) in the Adhara lotus (Mūlādhāra); Five ghatis in the seat of the lings (Svādhistāna); Five ghatis in the region above it in the navel (Maṇipūra); and the same in the heart (Ānāhata); Five ghatis in the throat (Viśuddha) and lastly for five ghatis in the space between the two eyebrows (Ajñapūra). By this practice the elements cease to cause any harm to the yogi, and he never dies through hundreds of cycles of the great Brahma.

Dhāraṇa/ or Concentration is enumerated as one of yogāṅgas by laya yoga also reaching the inner world, when a yogi fixes his antahkarana on any of the qualities of any one of the elements hence it is called Dhāraṇa. After Subjecting the five elements with the help of mudras a sādḥaka through the instruction of his guru can conquer his inner world by Dhāraṇa. Earth, Fire, Air, Water and Ether being the five elements. Dhāraṇa is also considered to be 5th kind. From foot to the thighs is the seat of Earth; From thighs to anus is the seat of Water; From anus to Heart is the seat of Fire; From heart to eyebrows is the seat of Air; From the eye brows to the Brahma-Randhra is the seat of Ether. Good Yogis in this manner try to practice Dhāraṇa of the five elements and when Dhāraṇa of the five elements is perfected a yogi achieves Immortality.

Dhāraṇa means concentration with differentiation of external and Internal. Dhāraṇa is of two kinds, Dhāraṇa is of extreme help in Mantra Yoga. Through concentration of mind on external objects one attains the Bahirdhāraṇa(External Concentration), and through concentration of mind upon subtle- most objects of innermost world, one attains Antardhāraṇa(Internal Concentration). The Perfect accomplishment of dhāraṇa originates from faith and yoga.

Dhāraṇadhikara means the right of dhāraṇa. By a perfect accomplishment of dhāraṇa a yogi can achieve mantra-siddhi and Dhyāna siddhi (Accomplishments of meditation) Bhakti, Acara, Prana, Samyama(Control of vital breaths), Jap-siddhi, Devata Sannidhya(Proximity of the deity), manifestation of divine power in divyadesa **etc.** The vision of Ista devata are all obtained only through the perfect accomplishment of dhāraṇa. There are various gross and subtle practices for the accomplishment of dhāraṇa which should be properly learnt from the guru.

6.1.7. Dhyāna

This is also known as meditation which is the seventh of the yogāṅgas . It is the state of continuance i.e.; the unchanging flow of the mental effort to understand the object of meditation, untouched by any other effort of understanding.

The Dhyāna of mantrayoga have originated from spiritual feelings. In accordance with the competence for the worship of five deities the procedures for concentration of mantrayoga have been laid down for the various sādhakas, on the basis of ideals or roaming deep in to the wonderful and blissful kingdom of feelings beyond senses and the aggregate of various spiritual disposition. The sages adept in the essence of self knowledge have described in various forms in the Vedas and puranas for the benefit of the mantra yogis, although being numerous, Yet all these Dhyānas (Form of Concentration) are divided according to the worship of the five deities in to five categories. All the Dhyānas however, being of non-misleading disposition, are best ows of Samādhī . Dhyāna or meditation has been included as one of the yogāṅgas in the laya yoga also perfecting the objective through the help of visualization is called Dhyāna. Different yogas described different kinds of Dhyāna. For example the mantra yoga prescribes Grass Idol Dhyāna and the Hatha Yoga prescribes JyotirDhyāna (Dhyāna of

the divine Flame). The Dhyāna prescribed by the sages for laya yoga is called Suksma Dhyāna (Subtle Dhyāna)/Bindu Dhyāna Both the sakthi calini and yonimudras are helpful in this type of Dhyāna. When through sādhanā (Meditative practice) the cognition of the great kundalini begins to arise then She(Kundalini) gradually begins to come within the visual field; but it remains fluctuating at this stage due to the instable nature of human disposition. However by the gradual union of the great power (kundalini) with the supreme being the dispositional instability also finishes. Now this shakthi through beyond cognition of the ordinary senses and formless, being to appear in the form of a light/flame before the mental eyes of the sādhanika in order to make him prone to final union. A sādhanika should always try to achieve this stage by performing his Dhyāna through Various practice.

Dhyāna-Prakāra : According to mantra and tantra the yogis have started seven kinds of Dhyāna in the worship of Viṣṇu. In the worship of Bhagavadi the number and forms of Dhyānas have been imagined to be twenty four. In the worship of mahadeva five kinds of Dhyānas have been assumed. In the worship of surya and ganesha the number of Dhyānas assumed two for each. The knowledge of the forms of Ista-devata through one's own mind is called Dhyāna. Dhyāna alone is the cause of knowledge and emancipation of man. As the self concentration (Ātma-Dhyāna) of a person increases gradually. So he attains the Samādhī the ātma can be subjugated only this manner wherever the ātma of a person becomes devoted, there the person attains Samādhī . Just as the water in the sea that is, the river water then loses its independent existence, so also after obtaining the state of Tadbhava(becoming that) the ātma of a person becomes one with him.

6.1.8. Samādhī (Mahābhāva)

Just as the Samādhī of laya yoga is called Mahalaya and Samādhī of hatha yoga is called Mahābadha, so the Samādhī of mantra yoga is called Mahābhāva. So, long as there is existence of Triputi there remains a competence for Dhyāna. The Mahābhāva arises when there is an absorption of Triputi. Along with the attainment of mantra siddhi (Ability to make mantra efficacious) when there is absorption of the mind in to the deity and the triputi is destroyed then a yogi attains Samādhī . In the beginning there are individual and independent conditions of the mind, mantra and the deity, when all these three cognitions

are mutually absorbed then there is also an absorption of the triputi that is the Dhyāta (one who performs Dhyāna) Dhyāna and Dhyeya (the object of Dhyāna). It is in this state that the symptoms of tears of joy and thrill of the hair (romanca) develop. Gradually there is absorption of the mind and the state of Samādhī arises. Through the attainment of Samādhī a sādhanika becomes fulfilled in this objectives. This is the attainment of Mahābhāva. The supreme objective of mantra yoga.

Samādhī –Parināma, Is Trans modification of the mind is destruction and rise of all-pointedness and one pointedness respectively. All pointedness (sarvārthata) is a characteristic of mind. One pointedness (Ekartha) is also a characteristic of mind. The destruction of all pointedness is its appearance. The mind rests on both these characteristics. This mind then following along both these characteristics of destruction and manifestation which make its very nature inclines towards contemplation. This is the trance modification, the former cognitive act subsides and the latter that arises is similar to the rest. The mind inclined towards trance is common to both. The same happens again and again up to end of Trance, This of Course is the modification of the one. Pointedness of the mind which exists as an individualised unit independent of the characteristics.

Samādhī -Prajna Trance cognitive, always cognizes the essence of the truth and so it had been said “cultivating the mind in the three ways of verbal and inferential cognitions and the practice of contemplation with tastefulness, one gets the highest yoga”. It has different objects from those of verbal and inferential cognition, as it refers to particulars. The particulars can only be cognized by Trance cognition (Samādhī -Prajna) Whether it be present in the subtle elements or in the purusa. Hence this cognition has different objects from those of inferential and verbal cognition because it has particulars for its objects. When the trance cognition has been reached the yogi acquires by the existence of that cognition, newer and newer residual potencies (samskara). The potency born out of trance impedes the outgoing tendencies of these notions the cease to exist. On suppression of these notions the trance faculty gains in power. Then again the activity of trance cognition happens. Then again residual caused by the act of cognition. In this way the vehicle of Potencies is being constantly renewed. However the potencies born out of the trance cognition do not give the mind a duty to perform with reference to them selves because they are the cause of the removal of the afflictions. They bring about the

finishing of the duty which the mind has to perform. It is only up to the attainment of discriminative knowledge that the activity of the mind has to last. The mind disappears into its own inactive cause, along with the potencies which operate to lead to absolute freedom, and which are born of the Trance cognition operative to suppress the outgoing potencies these potencies therefore being opposed to the continuance of the duty of the mind, do not become the reason of its further existence as such and it is for this reason that the mind which has achieved its purpose and along with its potencies which operate to lead to absolute freedom cease to act further, when the mind ceases to act further, the purusa remains in its own true self and is therefore pure absolutely free and released (Mukta).

Samādhī- Yoga/Trance yoga, is a great yoga. It is obtained through the grace and kindness of the guru. And by intense devotion to him that yogi quickly attains this most beautiful practice of Samādhī who has confidence in knowledge, faith in his own guru, faith in his own self, and whose mind (manas) awakens to intelligence from day-to-day. Separate the manas from the body and unite it with the paramātmā this is known as Samādhī /mukti for all states of consciousness.

Forms of Samādhī Yoga : This Samādhī yoga according to the Gheranda samhita of six types :

1. Dhyāna yoga Samādhī : Attained by sanabhavi roudra in which after meditation on the Bindu-Brahmin and realization of the ātma the later is resolved in to the mahakasa.
2. Nāda Yoga : Attained by khecari-mudra in which the fraenum of the tongue is cut, and the latter is lengthened until it reaches the space between the eyebrows and is then introduced in a reversed position into mouth
3. Rasa-nanda yoga : Attained by Khumabaka in which the sādha in a silent place closes both ears and does Pūraka and Khumbaka until he hears the word Nada in sounds varying in strength from that of the cricket's chirp to that of the large kettledrum by daily practice the Ānāhata sound is heard, and the jyoti with the manas there in is seen which is ultimately dissolved in the supreme Viṣṇu.
4. Laya-siddhi yoga : Accomplished by the celebrated yoni mudra already described. The sādha thinking of himself as sakthi and the paramātmā as purusa

feels himself in union(samgama) with siva, and enjoys with him the bliss which srngararasa, and becomes bliss itself or the Brahman.

5. Bhakti yoga : In which meditation is made on the istadevata which deviation until with tears flowing from the excess of bliss, the ecstatic conditions is attained.
6. Rāja Yoga : Accomplished by aid of the manamurccha Khumbaka here the manas detached from all wordly objects is fixed between the eyebrows in the Ajnacakra, and khumbaka is done. By the union of manas with the Ātma, in which the jnani sees all things Rāja yoga Samādhī is Attained.

6.2. Gheranda Samhitā

6.2.1 Siddhāsana

Having subdued his passions, the yogi should place one heel on the opening of the anus and the other heel on the root of the generative organ- then, fixing the chin upon the chest, being unmoved and straight, should gaze at the spot between the two eyebrows. This siddhāsana leads to moksha.¹²

6.2.2 Padmāsana

Placing the left foot on the right thigh and the right foot on the left thigh, cross the hands at the back, and catch the thumb of the left foot by the right hand and right foot by left hand firmly. Then placing the chin the chest, fix the gaze on the tip of the nose. The practice of this asana destroys all diseases.¹³

6.2.3. Bhadrāsana

Place both feet near testicles, cross the hands behind back and hold the toes of the feet, as in padmasana. Taking the position of jalandharabhandha, fix the gaze on the tip of the nose. This is called bhadrasana and its practice destroys all diseases.¹⁴

6.2.4 Vajrāsana

Hardening of the thighs like iron, place both legs on the two sides of the anus. This is vajrasana and its practice gives extra-ordinary powers to the yogi.¹⁵

6.2.5 Svastikāsana

Placing both feet in between both thighs and knees, sitting in an easy manner assuming a triangular posture is called svasthikāsana.¹⁶

6.2.6 Simhāsana

Placing the two heels under the scrotum the left heel on the right side and the right heel on the left side and assuming the jalandharabhandha, fix the gaze on the tip of the nose. This is called simhāsana and its practice destroys all diseases.¹⁷

6.2.7 Gomukhāsana

Keeping both feet on the ground, place both heels on the two sides of the buttocks- the left heel on the right side and the right heel on the left side. Thereafter, keeping the body steady, sit straight, raising the mouth like that of a cow.¹⁸

6.2.8 Virāsana

Placing one foot on the other thigh, turn the other foot backwards.¹⁹

6.2.9 Dhanurāsana

Spread both legs straight on the ground, then taking both hands towards the back, catch the toes of both legs, bending the body like a bow.²⁰

6.2.10 Mastyāsana

Assume the padmāsana without crossing the arms. Then, lying on the back, hold the head by both the elbows. This posture is matsyāsana and cures all diseases.²¹

6.2.11 Utkatāsana

Touching the toes to the ground, raise the heels upwards, and place the anus on the heels.²²

6.2.12 Mayūrāsana

Keeping the palms of the two hands on the ground, place both elbows on the sides of the navel, and stand on your hands, legs raised in the air crossed in padmasana.²³

6.2.13 Kukutāsana

Sit on the ground and cross the legs, as in padmāsana. Putting the hands between thighs and the knees, stand on the hands, the elbow supporting the body.²⁴

6.2.14 Kūrmāsana

Placing the heels under the scrotum in a reverse order, sit straight, keeping the head, neck and body stiff. This posture is called kūrmāsana.²⁵

6.2.15 Śalabhāsana

Lie on the ground face downwards place both hands on the chest, the palms touching the ground and raise the legs in the air one cubit high. This posture is called the Śalabhāsana.²⁶

6.2.16 Makarāsana

Lie on the ground face downwards chest touching the ground and both legs stretched and hold the head with both arms. This is called makarāsana, and the practice of this asana increases the heat in the body.²⁷

6.2.17 Uṣṭrāsana

Lie on the ground face downwards, turning the legs take then towards the back and hold them with the hands assuming this posture, contract the mouth and abdomen with force. This is known as the Uṣṭrāsana.²⁸

6.2.18 Bhujāṅgāsana

Let the body from the navel down to the toes touch the ground, keep the palms on the earth and raise the head like a serpent. This is called the Bhujāṅgāsana. The practice of this asana increases the body heat and destroys all diseases and awakens the Kundalini sakthi.²⁹

6.3. Nāḍī Śuddhi Prāṇāyāma

The yogi should sit on an asana (seat) made of *kuśa*, antelope or tiger skin or a blanket or on earth facing east or north. Taking his seat, sitting quietly and peacefully he should purify the Nāḍī and then begin prāṇāyāma.³⁰

Kumbhaka types

The kumbhaka or the process of restraining the breath is of eight types. sahita, sūryabhedaśca ujjāyī, śītalī, bhastrikā, bhrāmarī, murchā, kevalī³¹

6.3.1 Sahita Kumbhaka

The sahita kumbhaka is of two types. Sagarbha and Nigarbha. The Sagarbha is the kumbhaka which is performed with the repetition of the Bija-mantra and the Nigarbha is that which is performed without the Bija-Mantra.³²

6.3.1.1 Sagarbha

I shall first explain to you the Sagarbha Prāṇāyāma. Take the seat assuming the sukhasana posture, facing east or north, and contemplate on Brahma who is of a red colour and full of a king's qualities and whose form is like a letter "A" (ॐ)³³

Drawing in air by the left nostril, repeat the mantra (ॐ) for sixteen times. Then before starting kumbhaka, at the end of pūraka perform the Uddiyanabandha.³⁴

Then perform kumbhaka repeating the Bija (ॐ) sixty four times. Contemplating on Hari who is of a black colour and full of Sattva quality.³⁵

Next, contemplating on Siva, white coloured having Tamas quality, exhale breath through the right nostril repeating the Bija (ॐ) thirty two times.³⁶

In this way using the alternating process, keep inhaling and exhaling the air again and again, when the inhalation is complete, close the right nostril by the thumb, and the left nostril by the ring-finger and the little finger. Do not use the index and the middle fingers the nostrils should be closed as long as the kumbhaka is done.³⁷

6.3.1.2 Nigarbhaha

The Nigrabha prāṇāyāma is performed without the Bija mantra. This threefold process consisting of Pūraka , Kumbhaka and Recaka may extent from one to hundred matras.³⁸

The best Prāṇāyāma is of twenty matras i.e. Pūraka 20 seconds. Kumbhaka 80 seconds and Recaka 20 seconds The medium consists of 16 seconds. Kumbaka 64 seconds and Recaka 32 seconds The lowest category of Prāṇāyāma consists of twelve matras Pūraka 12 Kumbhaka 48 and Recaka 24 seconds.³⁹

By the regular practice of the lowest Prāṇāyāma, the body begins to perspire copiously, by the practice of the middle category of Prāṇāyāma the body begins to quiver, specially along the spinal cord and by the practice of the highest Prāṇāyāma, the yogi is able to leave the earth and wander bodily in the sky The perception, the quivering and floating in the sky these three are the signs of success of Siddhi.⁴⁰

By the practice of Prāṇāyāma the rogi attains the Khecari sakthi i.e. he is able to float bodily in air, the diseases are destroyed and the Kundalini sakthi is awakened. One who practices Prāṇāyāma obtain peace of mind and a clear vision. His mind experiences total bliss and he becomes absolutely happy.⁴¹

The average length of the body of vayu is ninety six aṅgula. The normal length of the air current when exhaled is twelve aṅgulawhile singing it becomes sixteen aṅgulawhile walking it becomes twenty four aṅgulawhile sleeping it becomes thirty aṅgulawhile having sex it is thirty six aṅgulaand while doing physical excersice it becomes even more.⁴²

Gheranda said- There are three types of meditation or Dhyāna, gross, subtle, and luminous. When a yogi meditates upon a particular figure, like his Guru or any deity, it is gross or Sthūla contemplation when he meditates upon Brahma or Prakṛti as a mass of light, it is jyothi or luminous meditation and when he meditates upon Brahma as a Bindu and the Kundalini sakthi, it is called the subtle or sukshma meditation.⁴³

6.4. Sthūla Dhyānam

Close your eyes and imagine that there is a sea of nectar in your heart in the middle of the sea there is an island of precious stones, the sand of the island consisting of curshed

diamonds and rubies. The island is surrounded on all sides by Kadamba trees, laden with sweet flowers. Next to Kadamba trees there is a row of flowering trees like malanti, mallika, jati, kesara, champaka, parijata and padma and the whole atmosphere is covered by the fragrance of these flowers. Now, contemplate that in the middle of the garden there is a beautiful Kalpa tree, having four branches that represent the four Vedas. The kalpa tree is full of flowers and fruits. Beetles are humming and cuckoos are singing. Beneath the Kalpa tree there is a rich pavilion studded with precious gems and in the center of this pavilion there is a priceless throne inlaid with jewels, and on the throne sits the Deity he contemplates upon. Now meditate upon this particular deity, its appropriate form ornaments and the vehicles of that deity, as explained by your Guru. Such a contemplation of a particular figure is called the Sthūla Dhyāna.⁴⁴

Gheranda said, I have described the Sthūla Dhyāna to you. Now listen to the contemplation of light. By practicing it the yogi attains a success and realizes his own true self. The Kundalini resides in the Mūlādhāra, in the form of serpent. The Jivātma lives there like the flame of a lamp. The yogi should contemplate upon this flame imaging it to be the luminous Brhama.⁴⁵

Geranda says, O Canda, you have listened to the description of TejoDhyāna. I now describe the sukshma Dhyāna. The Kundalini of a yogi is awakened by some great piece of luck and good fortune. When awakened, it joins the Ātma and gets out through the passage of two eves and wanders around the Rajmarga. While it wanders, it is very difficult to be seen because of its subtleness and restlessness.⁴⁶

The Samādhī yoga is of six forms:

- Dhyāna yoga Samādhī achieved with the help of sambhavi mudra.
- Nada yoga Samādhī achieved through Khecari mudra.
- Svāsānanda yoga samādhī achieved through Bhrāmari mudra.
- Laya siddhi yoga Samādhī achieved with the help of Yoni mudra.
- The Bhakti yoga Samādhī through mano murccha and
- Raja yoga Samādhī achieved through kumbhaka⁴⁷

(O Canda), I thus come to the end of the description, of Samādhī , which leads to emancipation. The Rājayoga Samādhī is achieved by the union of Manas with Ātma. Unmani, Sahajavastha are also the names given to Samādhī .⁴⁸

Viṣṇu is present in water, Viṣṇu is present on the earth, Visnu is also present on the mountain peaks and in the middle of volcanoes. The whole universe is Viṣṇumāya i.e. full of Viṣṇu. Viṣṇu is everywhere.⁴⁹

References

- 1) यमनियमासनप्राणायामप्रत्याहारधारणाध्यानसमाधयोऽष्टावङ्गानि॥ P.Y.sa. pada.29
- 2) अहिंसासत्यास्तेयब्रह्मचर्यापरिग्रहाः यमाः॥ P.Y.sa. pada 30
- 3) शौचसंतोषतपः स्वाध्यायेश्वरप्रणिधानानि नियमाः॥ P.Y.sa. pada 32
- 4) तस्मिन्सति श्वासप्रश्वास्योर्गतिविच्छेदः प्राणायामः॥ P.Y.sa. pada 49
- 5) स्थिरसुखमासनम्॥ P.Y.sa. pada 46
- 6) बाह्याभ्यन्तरस्थम्भवृत्तिः देशकालसंख्याभिः परिदृष्टो दीर्घसूक्ष्मः॥ P.Y.sa. pada 50
- 7) स्वविषयासंप्रयोगे चित्तस्य स्वरूपानुकारैवेन्द्रियाणां प्रत्याहारः॥ P.Y.sa. pada 54
- 8) ततः परमावश्यता इन्द्रियाणाम्॥ P.Y.sa. pada 55
- 9) देशबन्धः चित्तस्य धारणा॥ P.Y. vi.pada, 1
- 10) तत्र प्रत्ययैकतानताध्यानम्॥ P.Y. vi.pada, 2
- 11) तदेवार्थमात्रनिर्भासं स्वरूपशून्यमिव समाधिः॥ P.Y. vi.pada, 3
- 12) योनिस्थानकमङ्घ्रिमूलघटिकं सम्पीड्य गुल्फेतरं मेद्रे सम्प्रणिधायतं तु चिबुकं कृत्वा हृदि स्थायिनम्।
स्थाणुः संयमितेन्द्रियोऽचलदृशापश्यन्भुवोरन्तरं मोक्षञ्चैवविधीयते फलकरं सिद्धासनं प्रोच्यते॥
(gh.sam.2 upadesha/7 sl)
- 13) वामोरूपरि दक्षिणं हि चरणं संस्थाप्य वामं तथा दक्षोरूपरि पश्चिमेन विधिना कृत्वा कराभ्यां दृढम्। अंगुष्ठौ हृदये निधाय चिबुकं नासाग्रमालोकयेदेतद्व्याधिविनाशकारणपरं पद्मासनं प्रोच्यते॥ (gh.sam.2 upadesha 8)
- 14) गुल्फौ च वृषणस्याधो व्युत्क्रमेण समाहतौ। पादाङ्गुष्ठौ कराभ्याञ्च धृत्वा च पृष्ठदेशतः॥
जलान्धरं समासाद्य नासाग्रमवलोकयेत्। भद्रासनं भवेदेतत् सर्वव्याधिनाशकम्॥ (gh.sam.2 upadesha 9 &10)
- 15) जङ्घाभ्यां वज्रवत्कृत्वा गुदपार्श्वे पादावभौ। वज्रासनं भवेदेतद्योगिनां सिद्धिदायकम्॥
(gh.sam.2 upadesha 12)
- 16) जानूर्वोरन्तरं कृत्वा योगी पादतले उभे। ऋजुकायः समासीनः स्वस्तिकं तत् प्रचक्षते॥
(gh.sam.2 upadesha 13)
- 17) गुल्फौ च वृषणस्याधो व्युत्क्रमेणोर्ध्वतां गतौ। चितिमूलो भूमिसंस्थः कृत्वा च जानुनोपरि॥

व्यक्तवक्त्रो जलन्ध्रं च नासाग्रमवलोकयेत्। सिंहासनं भवेदेतत् सर्वव्याधिनाशकम्॥

(gh.sam.2 upadesha 14

& 15)

18) पादौ च भूमौ संस्थाप्य पृष्ठपार्श्वे निवेशयेत्। स्थिरकायं समासाद्य गोमुखं गोमुखाकृतिः॥

(gh.sam.2 upadesha 16)

19) एकपादमथैकस्मिन् विन्यसेदुरुसंस्थितम्। इतरस्मिंस्तथा पश्चाद् वीरासनमिति स्मृतम्॥

(gh.sam.2 upadesha,17)

20) प्रसार्य पादौ भुवि दण्डरूपौ करौ च पृष्ठे धृतपादयुग्मम्।

कृत्वा धनुस्तुल्यविवर्त्तिताङ्गं निगद्य योगी धनुरासनं तत्॥ (gh.sam.2 upadesha,18)

21) मुक्तपद्मासनं कृत्वा उत्तानशयनञ्चरेत्। कूर्पराभ्यां शिरोवेष्ट्य मत्स्यासनन्तु रोगहा॥

(gh.sam.2 upadesha 21)

22) अङ्गुष्ठाभ्यामवष्टभ्य धरां गुल्फे च खे गतौ। तत्रोपरि गुदं न्यस्य विज्ञेयमुत्कटासनम्॥

(gh.sam.2 upadesha,27)

23) धरामवष्टभ्य करयोस्तलाभ्यां तत्कूर्परे स्थापितनाभिपार्श्वम्।

उच्चासनो दण्डवदुत्थितः खे मायूरमेतत् प्रवदन्ति पीठम्॥ (gh.sam.2 upadesha 29)

24) पद्मासनं समासाद्य जानूर्वोरन्तरे करौ। कूर्पराभ्यां समासीन उच्चस्थः कुक्कुटासनम्॥

(gh.sam.2 upadesha,30)

25) गुल्फौ च वृषणस्याधो व्युत्क्रमेण समाहतौ। ऋजुकायशिरग्रीवं कूर्मासनमितीरितम्॥

(gh.sam.2 upadesha,31)

26) अध्यास्यः शेते करयुग्मवक्षो भूमिमवष्टभ्य करयोस्तलाभ्यां।

दौ च शून्ये च वितस्ति चोर्ध्वं वदन्ति पीठं शलभं मुनीन्द्रा॥ (gh.sam.2 upadesha,38)

27) अध्यास्य शेते हृदयं निधाय भूमौ च पादौ च प्रसार्यमाणौ।

शिरश्च धृत्वा करदण्युग्मे देहाग्निकारं मकरासनं तत्॥ (gh.sam.2 upadesha,39)

28) अध्यस्य शेते पदयुग्मव्यस्तं पृष्ठे निधायापि धृतं कराभ्याम्।

आकुञ्चयेत् सम्यगुदरास्यगाढ मुष्टञ्च पीठं योगिनो वदन्ति॥ (gh.sam.2 upadesha 40)

- 29) अङ्घानाभिपर्यन्तमधोभूमौ विनित्यसेत्। कराभ्याञ्च धृत्वा ऊर्ध्वशीर्षः फणीव हि॥
देहाग्निर्वर्द्धते नित्यं सर्वरोगविनाशनम्। जार्गति भुजगी देवी भुजङ्गासनसाधनात्॥
(gh.sam.2 upadesha 41 &42)
- 30) कुशासने भृगजिने व्याघ्राजिने च कम्बले। स्थलासने समासीनः प्राङ्मुखो वाप्युदङ्मुखः॥
नाडीशुद्धिं समासाद्य प्राणायामं समभ्यसेत्॥ (gh.sam. 5 upadesha/33 sloka)
- 31) सहितः सूर्यभेदश्च उज्जायी शीतली तथा। भस्त्रिका भ्रामरी मूर्च्छा केवली चाष्टकुम्भिकाः॥
(gh.sam. 5 upadesha,46)
- 32) सहितो द्विविधः प्रोक्तः सगर्भश्च निगर्भकः। सगर्भो बीजमुच्चार्य निगर्भो बीजवर्जितः॥ (gh.sam. 5 upadesha 47)
- 33) प्राणायामं सगर्भं च प्रथमं कथयामि ते। सुखासने चोपविश्य प्राङ्मुखो वाप्युदङ्मुखः।
ध्यायेद्विधिं रजोगुणं रक्तवर्णमवर्णकम्॥ (gh.sam. 5 upadesha,48)
- 34) इडया पूरयेद्वायुं मात्रया षोडशैः सुधीः। पूरकान्ते कुम्भकाद्ये कर्तव्यस्तूट्टीयानकः॥ (gh.sam. 5 upadesha,49)
- 35) सत्वमयं हरिं ध्यात्वा उकारं कृष्णवर्णकम्। चतुःषष्ट्या च मात्रया कुम्भकेनैव धारयेते॥
(gh.sam. 5 upadesha 50)
- 36) तमोनयं शिवं ध्यात्वा मकारं शुक्लवर्णकम्। द्वात्रिंशन्मात्रया चैव रेचयेद्विधिना पुनः॥
(gh.sam. 5 upadesha,51)
- 37) अनुलोमविलोमेन वारं वारं च साधेत्। पूरकान्ते कुम्भकान्तं धृतनासापुटद्वयम्।
कानिष्ठानामिकाङ्गुष्ठैः तर्जनीमध्यमे विना॥ (gh.sam. 5 upadesha,53)
- 38) प्राणायामो निर्गभस्तु विना बीजेन जायते। नामजानूपरि न्यस्तवामपाणितलं भ्रमेत्॥
एकादिशतपर्यन्तं पूरकुम्भकरेचनम्। (gh.sam. 5 upadesha,54)
- 39) उत्तमा विंशतिर्मात्रा षोडशी मात्रा मध्यमा। अधमा द्वादशी मात्रा प्राणायामास्त्रिधा स्मृता॥
(gh.sam. 5 upadesha,55)
- 40) अधमाज्जायते धर्मोः मेरूकम्पश्च मध्यमात्। उत्तमाञ्च भमित्यागस्त्रिविधं सिद्धिलक्षणम्॥
(gh.sam. 5 upadesha,56)
- 41) प्राणायामात् खोचरत्वं प्राणायामाद् रोगनाशनम्। प्राणायामाद्बोधोच्छक्तिं
प्राणायामान्मनोन्मनी॥ आनन्दो जायते चित्ते प्राणायामी सुखी भवेत्। (gh.sam. 5 upadesha,57)

- 42) षण्णवत्यङ्गुलीमानं शरीरं कर्मरूपकम्। देहाद्वहिर्गतो वायुः स्वभावात् द्वादशाङ्गुलिः।
गायने षोडशाङ्गुल्यो भोजने विंशतिस्तथा। चतुर्विंशाङ्गुलिः पन्थे निद्रायां त्रिंशदङ्गुलिः॥
मैथुने षट्त्रिंशदुक्तं व्यायामे च ततोऽधिकम्। (gh.sam. 5 upadesha, 86 & 87)
- 43) स्थूलं ज्योतिस्तथा सूक्ष्मं ध्यानस्य त्रिविधं विदुः। स्थूलं मूर्तिमयं प्रोक्तं ज्योतिस्तेजोमयं तथा॥
सूक्ष्मं बिन्दुमयं ब्रह्मा कुण्डलीपरदेवता। (gh.sam. 6 upadesha/1)
- 44) स्वकायहृदये ध्यायेत् सुधासागरमुत्तमं। तन्मध्ये रत्नदीपं तु सुरत्नवालुकामयम्॥
चतुर्दिक्षु नीपतरुं बहुपुष्पसमन्वितम् । नीपोपवनसङ्कुलैर्वेष्टितं परिखा इव॥
मालतीमल्लिकाजातीकेशरैश्चम्पकैस्तथा। मृपारिजातैः स्थलपद्मैर्गन्धामोदितदिङ्मुखैः।
तन्मध्ये संस्मरेद्योगी कल्पवृक्षं मनोहरम्। चतुःशाखचतुर्वेदं नित्यपुष्पफलान्वितम्॥
भ्रमराः कोकिलास्तत्र गुञ्जन्ति निगदन्ति च। ध्यायेत् तत्र स्थिरो भूत्वा महामाणिक्यमण्डपम्॥
तन्मध्ये तु स्परेद्योगी पर्यङ्कं सुमनोहरम्। तत्रेष्टदेवतां ध्यायेद्यद्व्यानं गुरुभाषितम्॥
यस्य देवस्य यद्रूपं यथा भुषणवाहनम्। तद्रूपं ध्यायेत् नित्यं स्थूलध्यानमिदम्॥ (gh.sam. 6 upadesha, 2 -8)
- 45) कथितं स्थूलध्यानं तु तेजोध्यानं शुणुष्व मे। यद्ध्यानेन योगसिद्धिरात्रप्रत्यक्षमेव॥
मूलाधरे कुण्डालिनी भुजगाकाररूपिणि। जीवात्मा तिष्ठति तत्र प्रदीपकलिकाकृतिः॥
ध्यायेत्तेजोमयं ब्रह्मा तेजोध्यानात् परात्परम्। (gh.sam. 6 upadesha, 16)
- 46) तेजोध्यानं श्रुतं चण्ड सूक्ष्मध्यानं शुणुष्व मे। बहुभाग्यवशाद् यस्य कुण्डली जाग्रती भवेत्॥
आत्मना सहयोगेन नेत्ररन्ध्राद्विनिर्गता। विहरेत् राजमार्गे च चञ्चलत्वान्न दृश्यते॥ (gh.sam. 6 upadesha 18)
- 47) शम्भव्या चैव खेचर्या भ्रामर्या योनिमुद्रया। ध्यानं नादं रसानन्दं लयसिद्धिश्चतुर्विधः॥
पञ्चधा भक्तियोगेन मनोमूर्च्छा च षड्विधा। षड्विधो राजयोगोऽयं प्रत्येकमवधारयेत्॥
(ghe.sam. 7 upadesha / 5&6 sloka)
- 48) इति ते कथितश्चण्ड समाधिर्मुक्तिलक्षणम्। राजयोगसमाधिः स्यादेकात्मन्येव साधनम्॥
उन्मनी सहजावस्था सर्वे चैकात्मवाचकाः। (ghe.sam. 7 upadesha 17)
- 49) जले विष्णुः स्थले विष्णुर्विष्णुः पर्वतस्तके। ज्वालामालाकुले विष्णुः सर्वं विष्णुमयं जगत्॥
(ghe.sam. 7 upadesha 18)

Chapter VII Discussions

7.1 On Āyurveda related subject found in Vaikhānasa Gr̥hya Sūtra

The present study of “Principles of Āyurveda and Yoga found in Vaikhānasa gr̥hya sūtra”, itself an analyzed study of texts of Āyurveda and Yoga faculties in which the concerned topics have been incorporated. It is to discuss gr̥hya sūtras the subjects of topics having a particular focus though the texts are of different origin, for which a final conclusion may be drawn. Āgamas do have the subject of Āyurveda and Yoga as per the context and thus to discuss with standard texts of Āyurveda and Yoga.

Āyurveda concerned topic given in Āgamas has been supported by the commentators by quoting from other Āgama or Dharma śāstra books. It is clear that awakening in brahmi muhūrta is ideal and all the Āgamas are recommending the same. Thus the discussions are to start with dinacarya.

7.1.1 Dantadhāvana

Dantadhāvana is explained in detail in Āgamas about the plant from which twig is to be taken, its length, width etc. As it is noted in Āyurvedic classics, danatakāṣṭha is then from khadira, plakṣa, Vaṭa, karanja, badara, bilwa, udumbara, kadamba, apāmārga, amra, kakubha and bandhuka are told in Āgamas. It is to recommend the following,

- Khadira – Acacia catechu
- Plakṣa - Ficus laucar
- Vaṭa Ficus bangalances
- Karanja – Pongamea pinneta
- Badara - Ziziphus zuzuba
- Bilwa – Aegel marmilose
- Udumbara - Ficus resimosa
- Kadamba - Adina cardifolia
- Apāmārga – Achiranthus aspara
- Amra - Mangifera indica
- Kakubha –Terminalia arjuna

- Bandhuka – Dendrophthoe falcata
- Dādima - Punica granita
- Sindhuvara - Vitis nigundo
- Bijapura - Citrus medica

Characters of Danatakāṣṭha

Danatakāṣṭha is to be selected from the trees having latex with length of 12 angulas, and width of tip of the last finger of the hand. It is to make “Kurcha” at the tip with which brushing of the teeth should be done. It is recommended, that 3 types of brushing the teeth, are

- Mild brushing for fine teeth
- Moderate brushing for medium teeth
- Hard brushing for zigzag teeth.

Results of teeth brushing are given with different twigs such as, Peepal twig gives “Dhairyam”, Banyan twigs gives “Deepthi”. with Karanja twig gives “Win” in the war, with Plakṣa twig “Wealth” will come. Brushing with twig of badara give sweet voice, with twig of khadira comforts will come, with twig of fig (udumbara) tree words become true, with the twig of Bandhuka cleanliness will be there. Brushing with twig of kadamba wealth will be enhanced, with the twig of mango tree health will be maintained, with Apamarga twig there will be Dhriti, Medha, Pranja, Strength in the body, cleanliness etc.... Calatropis twig brushing gives cure from decayed teeth, with Bija pūraka twig there will be devoid of Melancholy. Terminalia arjuna twig gives cure from grey hair. There won't be bad dreams with Pomegranate, Nirgundi, Kunjara, Kutaja, Jathi and Karamanda.

The descriptions of dantadhāvana in Āgamas is almost equal to the concepts of Āyurveda, and these are the applicable points for day to day practice.

7.1.2 Bathing (Snānavidhi)

Āgamas recommend bathing after dantadhāvana (brushing the teeth), as it is explained in āyurveda Classics; under the Dinacharya. Abhyanga is the bathing suggested in āyurveda classics, but in Āgamas bathing is given with religious outlook, at times with chanting mantra also. The applicable bathing is approachable in āyurveda treatises. There in

āyurveda mention of tatāka, kupa, nadi and samudrajala snana but in āgamas abhisheka, divya, vāyavya, āgneya and gurunugna.

Anjanavidhi

No anjana vidhi is found in āgamas.

Gandha ālepana

No gandha ālepana is there in āgamas.

Dhumapāna, gandusa, kabala, vyayāma are all coming under dinacharya in āyurveda. These are not found in āgama literature.

7.1.3 Garbhotpatti

The basics of formation of foetus necessarily demands medical knowledge of fertilization in human beings, the details of which starts from the union of sperm and ovum. The vedic approach gives an advanced concept telling that the derivation of the sperm and the ovum in human beings is expected from “Aushadha gives rise to Annam”. This anna is divided into three parts – one is mutram, second is purisha (both of which are common in both of the sexes) and the third in males it is formed into the śukra and in females formed into śonita. This is further explained that both of the śukra and śonita are spreading all over the respective bodies just like ghee in milk. As per the opinion of Āgama, the above said condition is because of the Mayaśakthi.

At this junction, the relevant concept from classical texts of Āyurveda like Caraka and Suśruta will further enlighten the knowledge of formation of foetus, which connotes the underlying meaning of principle explained in Āgamas. Caraka has given definition of garbha in a scientific way upon which chakrapani, the commentator on caraka, has thrown flashlight to make us to understand original gist of concepts.

The concept of formation of Garbha as described in caraka samhita is purely on medical line, where in śukra & śonita get united in garbhasaya i.e. in womb and this is termed as garbha. Chakrapani, the commentator on caraka samhitha enlightened further, that the union of śukra & śonita is with “Jīva” with “Ativāhika śārīra”. But not with the “Ātmavyāpakata”. Thus the term samyoga has been used in this context is referring to the union of śukra & sonita in the kukshi i.e. garbhāsaya, along with ativāhika śārīra.

This concept has been elaborated in Āgama that śukra and śoṇita which are there in all over body of male & female comparing with the presence of ghee in the milk and gets united during copulation. Here, “Māya śakthi” is attributed to status of śukra and śoṇita, all over the body of male and female and further “Bījamūla sancitam śuklam, stree kucamūla sanchitam śoṇitam” on that the time of union they are united with the daivayoga and with the vāyu, they enter into the womb i.e.garbhāsaya. This idea is similar with that of suśruta’s view.

It is understood that, suśruta’s concept is almost identical with Āgama literature regarding the formation of fetus and claims more scientific approach with anatomical conservations and also spiritual knowledge with respective to “Ātma”.

Chakrapani enlightened “Shad dathu puruṣa ”, in this context and Dalhana mentioned “linga śārīra”. However the terms “Kshetragna”, “Vaidoyita”, “Sprasta”, “Gratha”, “Drasta”, “srotha”, “Rsasaitha” attributed to the puruṣa , nothing but jeevātma. And the terms “srasta”, “gantha”, “sākshi”, “Dāta”, “vakta” are attributed to the same puruṣa with karmendriyas. Because puruṣa is the ultimate enjoyer, that is nothing but jeevātma. In this context the term “daivasamyoga” is commented by Dalhana as, it is nothing but the result of past births with dharma and adharma.

The same context is there in Āgama mentioned as “samyogakale daivayogena”. Further it is continued from suśruta , that with the vāta dosha the formed foetus is driven to the garbhashaya. Dalhana commentary clarifies "garbhāśayamanupraviśyā'vatiṣṭhate garbhāśaye karmavaśāt garbhabhāvenāvasthitiṁ karotīti", thus the opinions of āgama and suśruta are almost identical in this regard.

In view of Vāgbhata, the formation of foetus is explained on scientific outlook.

After the expulsion of the old accumulated blood by vāta, the uterus and the passage having been purified there by the un vitiated śukra having the bija comes in the uterus; in the new one the artava accompanied by the mahābhūtas and helped by the action of vāta which is in its normal condition. Śukra then unites with ārtava, along with the mahābhūtas and the jīva all at the same time. The jīva carrying with it the miseries such as rāga etc. which are the results of its own action, moving in speed as that of mind, enters into the union inside the uterus.

7.1.4 Garbha Vrddhi

Garbha vrddhi has been explained by Āgama authors, is very much similar with the views of Āyurveda scholars. It is nothing but embryological development in the mother's womb. The difference found between both literatures is the point of discussion. Āgama opines that the conceptus on the first day is of "kalala", where as Āyurveda professed that in first month the foetus will be "kalala". The foetus will take the shape of "Pinda" at 15 days. At the first month it acquires the shape of total body. Head will be formed at 2nd month, third month protrusions for extremities. Abdomen and waist will be at fourth month. Hands and feet will be formed at 5th month. Hair roots will be at 6th month. The formation of bones will be at 7th month. Establishment of life in the 8th month. In the 9th month movements will be there. These opinions are not exactly same with Āyurveda. Caraka , Suśruta and Vāgbhata have discussed this topic at greater length. There is no mention of finding difference in foetus with the sex in Āgama. There is no mention regarding "dowhridini". No note about the establishment of Manas in Foetus , explained by Āgamas. There is no word such as "Ojus", found in Āgama. (refer to table I of Ch-VII) On discussion, the modern views are holding good in practical point of view, having all poolproofs, over the views of Āgama or Āyurveda.

7.1.5 Fetal Development

Month	Development
1 st month	Embryo- 1cm long, weighs 1gm Rudiments of eyes, ears, and nose are visible; buds corresponding to the limbs are distinct. Umbilical cord short and thick
2 nd month	Embryo 2.5-3cm long, weighs 4gm, fingers and toes begin to appear. Head portion disproportionately large due to development of the brain. External genitals are seen but sex is not differentiated in them; face and external ear begin to develop
3 rd month	Fetus about 8cm long, weighs 30-45gm, fingers and toes can be seen distinctly and have nails. Centers of ossification have appeared in most of the bones. Sex differentiation begins. Fetus can be moved inside by a gentle tap on the side of

	mother's abdomen, face is well formed, and lip movements typical of sucking appear.
4 th month	Fetus is about 16cm long and weighs 100gms, sex is now distinctly differentiated. Lanugo has appeared on the skin, umbilical cord is thin long and exhibits twisting. Placenta is well formed.
5 th month	Fetus is about 25cm long and weighs 300gms, skin is covered with vernix caseosa, and a few hairs appear on the head. The child if born alive may live for 5-10mins only, with strong heart beats. Fetus makes movements causing slight flutter in the lower abdomen (quickening) of the mother.
6 th month	Fetus is about 30cm long and weighs 680gms, nails are distinct, eyebrows and eyelashes formed; child if born alive may live for some hours. It cannot be reared by artificial means since its vital organs are underdeveloped. Fetal movements are apparent and even visible in some women.
7 th month	Fetus is about 35cm long and weighs 1100gms, eyes are open; child if born alive has a feeble cry, makes vigorous movements but seldom survives as the lungs are not developed adequately. Heart rate varies between 120-140bpm
8 th month	Fetus is about 40cm long and weighs 1570gms, bones of the head are soft and flexible
9 th month	Fetus is about 45cm long and weighs 2.5kgs, Respiratory, digestive and circulatory organs are well developed, and skin is smoothened by deposition of fatty substances. The cartilage of the nose is distinct, ears are soft. The child can survive
10 th month	Fetus is about 50cm long and weighs 3.5kg, hair on the head more, nails project over finger tips. There is urine in the bladder and meconium. Skin is pink, body plump and covered with fat.

7.2 Anatomical Considerations

Bodhāyana gr̥hya sūtra is basing upon the “Yajurveda” which is followed widely in south India. Bodhāyana has given 16 saṁskāras in his gr̥hya sūtra, imposing many rituals in śarīraka

saṁskāras. In the context of rituals conducted in the “pāṇigrahaṇa”saṁskāra, “Saptapadhi” is one of the important event for wedding couple with specific mantras. Chanting the mantra is achieved by the prānavāyu emerging through 8 places in “varnas”. Those 8 places are

- Urah
- Kanṭha
- Śiras
- Jihwāmūla
- Upadhmā
- Nāsika
- Oṣṭha
- Tālu

There are 7 junctions [sandhi]

- Urahkanṭha sandhi
- Kanṭhaśirah sandhi
- Śirojihwa sandhi
- Jihwāmūla upadhmā sandhi
- Upadhmā nāsika sandhi
- Nāsika Oṣṭha sandhi
- Oṣṭha tālu sandhi

These 7 are “Saptahotrukas” through which lord Viṣṇu is believed to be uniting the wedded couple. Pāṇigrahaṇa saṁskāra is followed by pavitrikarana, where in Dvivrit, Trivrit and Chaturvrit are mentioned [In the context of madhuparka]

Here Dvivrit include Honey and cow’s milk, Trivrit represents Honey, cow’s milk and cow’s ghee and Chaturvrit represents Honey, cow’s milk, cow’s ghee and cow’s curd.

Anatomical considerations are continued with enumerating number of bones in the body and also each part of the body, explained in āgamas specially in vaikhānasa āgama. The terms like sevani , peṣi & their number are also mentioned. In this context, the differences are found from āgama literature with that of the classical texts of āyurveda. The major difference found that, the total number of bones in the body are 360 as per Āyurveda, as per āgama 363. A special observation is that anterior pelvis is mentioned that it contains

20 bones. The number of joints and snāyus are 9000 as per āgama. There are romachidras told all over the body numbering 3,50,00,107 as per āgamas. Swedavaha srotas are 60,70,000. There is no such mention about number of romachidras and number of swedavaha srotases found in classics of āyurveda.

Anjali pramanas of body fluids which are explained in āgama literature are identical with ayurvedic classics. However anjali pramana of rakta dhātu is told 10 anjalis in āgamas & 8 anjalis in āyurveda. śukra is told ardha anjali in āgama, alike āyurveda. There is no mention in āgama regarding ārthava pramana. Āyurveda classics strongly support the concept of 8 srotas for the dhātus, with their origin point, but āgama literature don't have the description of srotases. The commentators have highlighted the concepts of the body science & some of them are borrowed from āyurveda.

It is to discuss the points of body science explained in āgamas and their commentaries comparing with the classical knowledge of standard texts of āyurveda. Āgama literature being the foremost treatises of veda in origin than classical texts of āyurveda. Thus the points & concepts of body science were given as per the standard of that age. And it is assumed to be the sages who have explained anatomical & physiological points as per the context in āgamas, is not just borrowed from the ayurvedic classics found today. It is found that the knowledge mentioned in āgamas as per the views of those scholars who propounded āgamas.

Āyurveda classics propounded total human body length is of 120 angulas where as āgamas have given only 96 angulas. Mūtra is of 4 anjali in ayurvedic classics where as 7 anjali in āgamas, pitta is of 5 anjali in āyurveda, where as 5 anjali in āgamas. śleshma is of 6 anjali in āyurveda where as 5 anjali in āgama, vasa is of 3 anjali in āyurveda ; 4 anjali as per āgama ; Medas is of 2 anjali in āyurveda ; 3 anjali in āgama ; Mjja is 1 anjali in āyurveda ; 2 anjali in āgama.(refer to table II of Ch-VII).

The points of discussion regarding function of 5 kinds of vāta and in addition Nāga and other kinds of vāta are given explanation in āgama literature which is not seen in ayurvedic classics, in a nutshell 10 kinds of vātas are attributed with distinguished functions as per āgama literature. Such descriptions are considered that they are borrowed from the yoga literature proper. Some of them are :

- PRĀNAVĀTA is controlling inhalation & exhalation.

- APĀNAVĀTA is regulating defecation & micturation.
- All the activities of the body are under control of VYĀNAVĀTA.
- UDĀNAVĀTA does the functions of elevation in the body. As a whole vāta controls the functions of soshana i.e., absorption and tissue level as well as cellular level uptake
- NĀGAVĀTA is controlling udgaram [eructations]
- Elevation of palpebra is by KŪRMAVĀTA.
- Hunger is by KRUKARAVĀTA.
- DEVADATTA is controlling TANDRA.
- Absorption is by DHANJAYAVĀTA (refer to table III of Ch-VII)

Āyurveda describes function of udgara done by Prānavāta where as yogic attribute the same to 'Nāgavāta'. Elevation of palpebra is again attributed to 'prānavāta' in āyurveda where as in yogic view it is attributed to 'kūrmavāta'. Krukara vāta is controlling hunger as per yogic view where as samāna vāta holding this function as per āyurveda. Tandra is not found as a function of any kind of vāta but it is attributed to devadatta in yogic view. Soṣana is mentioned as one of the function for dhanunjaya vāta which is not at all seen as per ayurvedic view.

It is with neither physiology nor pathology the 5 kinds of vāta namely *NĀGA*, *KŪRMA*, *KRUKARA*, *DEVADATTA* & *DHANUNJAYA*, as per āyurveda. Thus it is beyond that act, the functions & dysfunctions of vāta with its routine 5 kinds are only to be accepted practically. Foreexample, tandra is kaphaja lakshana as per āyurveda and treatment should be planned accordingly. There is no mention of treating devadatta vāta anywhere in case of tandra in both of the treatises. In the same way, any digestive disturbance may be treated by some medicine which is expected to correct the samānavāta. Yoga view, it is the samāna vāta which is spreading all over the body unlike āyurveda. Thus yogāsana suggested to correct digestive disturbance is acting over samāna vāta as per āyurveda or vyānavāta as per yogic view is a point of discussion.

7.3 Saṁskāras (refer to table IV of Ch- VII)

Saṁskāras found first in Āgama literature only. The saṁskāras described in Āyurveda literature are almost one and the same found in Āgamas. Āgamas are having saṁskāras

16 in number, and there are 18 saṁskāras found in Vaikhānasa Āgama (gṛhya sūtra). These saṁskāras are known to be “Daihika” (pertaining to the body). Both in Āgamas and in Āyurveda saṁskāras are imposed with the rituals, and these rituals are having chanting of mantras derived from respective branch of Vedas. However, each Gṛhya sūtra is having origin from particular śakha of one Veda, may have a mantra derived from other Veda as per the context. Ayurvedic classics like Caraka Samhita also quoted some mantras which are supposed to be chanted in the ritual of particular saṁskāra. In Gṛhya sūtra, the total saṁskāras are 40, starting from the Niṣeka and upto ceremonial procedures of death of that particular person. In Āyurveda literature, saṁskāras are quoted with respect to the Ṛtusa ṁgamana, Garbhādhāna, Pumsavana etc, but not pertaining to the rituals of death. The main idea in dealing with the saṁskāras in Āyurveda is that the saṁskāras are (like Niṣeka) 16 or 18 having relation with the physiology of the body. The commentators have also highlighted that Niṣeka, Ṛtusaṁgamana and Garbhādhāna are meant for “Garbhāśaya śuddhi” (cleansing of uterus).

Niṣeka is the first saṁskāra to be performed to the newly wedded couple. The etymological meaning of Niṣeka goes with “Nishityate samsicyate asmin iti”, connotes the meaning “making wet”. Here the newly wedded couple are supposed to have first intercourse irrespective of the fertile period of that particular bride. So it is absolutely a scientific outlook pertaining to the physiology of the women. And is nothing but the preparation of the bed of the endometrium to lodge the conceived zygote. Regarding the ritual to be performed in this saṁskāra and the mantra to be chanted is also a point of discussion. The Mantra “Viṣṇur yonim kalpayatu...” is derived from Ṛgveda and is seen in almost all Gṛhya sūtras. Caraka Samhita has quoted a different one.

This Ṛgveda mantra is to be chanted by the bride Groom at the first nuptials by placing his right hand over the genitals of bride groom. It is attributed that Lord Viṣṇu is taking guard of the genitals of that women in order to make it a pathway to have the birth of the baby. Basically, it is understood that Ākāśa mahabhuta is attributed to the yoni of a women. Ākāśa mahabhuta is having the lakshana of “Aprateeghatatva” which means non-hindrane. So there should not be any hindrance for “Praveśa and Nirgamana”, the basic functional properties of any passage, and the same is attributed to the birth canal of

a women, where Praveśa of sperms, nirgamana of foetus is normal physiology. Such a scientific explanation is needed to understand the concept of saṁskāra along with mantra. Ṛtusamgamana is the second saṁskāra in this order, which is accepted both in āgamas and Āyurveda. This is performed to the couple along with a ritual at the time of ṛtukāla of the women. Āyurveda classics explained vivahayogya stree and ritumati lakshanas in whom ṛtusamgamana is to be done. In Brihat trayee, age of men and women has been proposed for the marriage. Detailed explanation regarding the ṛtukāla and ṛtumati lakshanas is found in Suśruta samhita. Explanation regarding how the bride groom should approach bride for intercourse is also seen in Caraka Samhita. Further, it is told that women should receive the semen only in supine position but should not have left-lateral or right-lateral position. If women take left-lateral position pitta vitiation will occur and right-lateral position kapha vitiation is seen. Vāta gets vitiated if women gets upward direction, thus women should receive semen only in supine position. As usual the auspicious time is selected for the ṛtusamgamana like any other saṁskāra. In Āgamas Nasya karma is suggested in this saṁskāra with siddhārtaka and vatānkura grinding in cow's milk and cow's curd whereas in Āyurveda literature, this is not found. And Āgamas suggested "Trivrit pārśana" to women in Niṣeka and ṛtusamgamana saṁskāras, where trivrit is a combination of cow's curd and cow's milk and cow's ghee. In all of the Āgamas ṛtusamgamana saṁskāra is explained in a similar way.

Garbhādhāna is the third saṁskāra according to Āgamas, which is to be performed with specific rituals and mantras. This saṁskāra is seen in all the Āgamas and in Ayurvedic classics. The word meaning of Garbhādhāna is identification of conceived women(early pregnancy) with specific symptoms, which are quoted as "Gṛheeta Garbha lingani", They are "lālā prasekam", "aruchi", "bharthri dwesham"(hatred towards husband), "Yoni sphuranam"(pulsations in vagina). So the confirmation of early pregnancy is done with the help of above explained symptoms and the rituals are to be performed to that particular woman. In Ayurvedic classics, no such trivrit prāśanam is found in any other saṁskāras except pumsavana.

Pumsavanam is the fourth saṁskāras explained in Āgamas which is indicated in fourth month or fifth month of pregnancy whereas Āyurveda proposes pumsavana to be done in second month or before the completion of second month. As usual, Āgamas suggested

rituals along with mantras. Nasya karma with siddhārtaka and vatānkura is common instruction found both in Āgamas and Āyurveda. As usual Trivrit prāśana is suggested in this saṁskāra but the difference of opinion is that why Āgamas have suggested fourth or fifth month for pumsavana and why Āyurveda suggested pumsavana before the completion of second month of pregnancy. The probable explanation for such difference is that the establishment of “Manas” in the foetus would be in the fourth month of pregnancy, and thus the personality of forth-coming baby is determined and hence it might be suggested in fourth month whereas Āyurveda classics suggested the pumsavana saṁskāra before the completion of second month because, the fetus takes the shape of pinda in the second month of pregnancy. Thus both of the concepts are acceptable one way or the other regarding the pumsavana saṁskāra. The process of pumsavana saṁskāra is identical both in Āyurveda and Āgama. The women in whom garbhādhāna saṁskāra is performed is asked to lie down putting her head east and her husband is supposed to conduct the Nasya karma. The mixture of siddhārtaka and vatānkura ground in cow’s milk and cow’s curd is to be put in right nostril of the women to obtain male baby, and in the left nostril to obtain female baby. Pumsavanam has been prescribed by all the texts of Āyurveda. It is found that Siddhārtaka and Vatānkura (tender stilt roots of Ficus bengalensis) are grinded with cow’s milk and cow’s curd and the same is taken to put in to the right nostril of the pregnant women. It is instructed in Āgamas on the day of Punavasū or Pushyami constellation, Pumsavana is to be done. The same is suggested in Āyurveda classics. Nowadays Pumsavanam is practiced with Siddhārtaka and Dūrva are taken which is a traditional practice in some areas. However there are no scientific evidences that would prove the efficacy of above said combination putting into the nostrils of a pregnant women either in the second month or fourth month of pregnancy.

A special note is observed in the Pumsavana saṁskāra described in Caraka Samhita, Vatānkura (tender stilt roots of Ficus bengalensis) in the east or north direction of the tree are soaked in cow’s curd along with Siddhārtaka and Māsha (black gram), and this combination is taken in the constellation of Pushya. There is another combination told, Jeevaka, Rishabaka, Apamarga and Sahachara made into paste and is to be taken with ksheera. Another one combination “Kudyakeetaka” and “Mastyaka” are taken for Pumsavana. As per Chakarpani Kudyakeetaka is “Kavadigana” or “jyeshthi” and the

mastyaka is referred to be small fish. Another important point to note that the pregnant women is to be seated on the “Dehali” which means lower horizontal wood piece of the main entrance, and then pumsavanam is to be performed.

Viṣṇubali is a special saṁskāra exclusively propounded by the sage Vaikhānasa, who is believed to be Manasa putra of Lord Viṣṇu. Viṣṇubali is a saṁskāra to be done before sīmaṁta. As usual like other saṁskāras Viṣṇubali is also conducted with specific rituals and mantra. According to Nrisimha Vajapeyee and Srinivasa Makhi, the commentators on Vaikhānasa Āgama have thrown a light on Viṣṇubali saṁskāra and have specified that Viṣṇu bali saṁskāra is done for the purpose of protecting Garbha(conception). Further it is told that these saṁskāra is done to impart “Viṣṇutva” to the conception. In the procedure of the Viṣṇubali saṁskāra, the sacred symbols of Lord Viṣṇu, ”Shankha” and “Chakra” are made in silver and they are worshipped. Then a sweet is cooked with rice and jaggery in milk in which the worshiped symbols of Lord Viṣṇu, ”Shankha” and “Chakra” are dipped in that sweet which is known as “Pāyasa”. This “Pāyasa” is given to the pregnant women to eat. This process is called “Garbha Chakrankita”. This saṁskāra is not at all seen in Āyurveda literature. The point of discussion is that though there is a mention of Vaikhānasa and Vāḷakhilya have attended the summit at the Himalayas, there is no opinion documented over the saṁskāras by Vaikhānasa or Vāḷakhilya in 8th chapter of śaīrra sthāna of Caraka Samhita. It is opined that Charak might have redacted the portions in this context while discussing the saṁskāras.

Sīmaṁtam or Sīmantonayanam is the saṁskāra to be done in the 6th or 7th or 8th month of the pregnant lady along with the prescribed rituals as per the Āgamas. Āyurveda classics also support sīmaṁta saṁskāra to be done in 8th month of pregnancy. Āgamas have highlighted the instructions such as the pregnant women should be seated facing east performing the ritual along with her husband. In this, a thorn is obtained from the wild pig and is used to comb the long hair of pregnant women, which is done by her husband. As usual Trivrit praśanam is imposed to her. Here the specific reason why it is done is not clear in both of the literatures. As per Āgamas, Sīmaṁtam is done to safeguard the pregnancy. Dr.W.Caland, has analysed the gr̥hya sūtra s and focused over Vaikhānasa Gr̥hya sūtra and written a commentary over the saṁskāras mentioned in it. Though the

procedures are described in detail, we seldom find out the purpose of conducting sīmanṭa saṁskāra.

Jātakarma is the first saṁskāra done to the newly born baby. Jātakarma is described in Caraka , Suśruta , Vāgbhatta and Kāśyapa samhitas in a similar way to the procedures explained in Āgamas. There is a mention of preparation of sūtikagṛha like fumigation with sarshapa (mustard) and making warmth of the room etc., in Āgamas. To facilitate the delivery fumes of “Pindeetaka” or “Maruvaka” or “sarpa kanchuka”(peeled out snake’s epidermis) exposed to the genitals of the women. In commentary it is told that “Bhūta rakshanārtham”(protection from the germs), the root of the “Hiranya pushpa”(Argemome Mexicana) is tied to the hands and soles of that women After getting delivered the new born baby is protected and Lord Subramanya is worshipped. In Suśruta samhita also, mention of “Sarpa kanchuka” is observed in the same context.

In saṁskāras like “Vāstusavanam” and “Utthānam” there is no much Āyurveda related procedures are found and these saṁskāras are not mentioned in Āyurveda classics. Nāmakarana is the saṁskāra mentioned in Āyurveda also just after Jātakarma saṁskāra. “Varshavardhanam is exclusively found in Āgama literature but not in Āyurveda literatutre. Annapraśana is the saṁskāra mentioned in Āgama literature along with rituals. Anna parashana is found in all Āyurveda classics whereas Kāśyapa samhita highlighted Phala praśana and Swarnapraśana also.

Chula karma is a saṁskāra done at the completion of 1st year /3rd year /5th year to the baby. During this saṁskāra Karnavedhana is done along with the rituals. Āyurveda classics like Kāśyapa samhita mentioned that the Karnavedhana should be done by an expert in śalya tantra. The main difference between Āgamas and the Āyurveda literature in this regard is that on the scalp of the baby number of “Chula” are to be decided as per the number of sages in the respected pravara of the gotra to which the boy is belonging to.

Chandra darshana and Surya drashana are mentioned as saṁskāras in Kāśyapa samhita. Upanayana is the saṁskāra imposed to the castes of the Brāhmana, Kshatriya and Vyshyas. And it is a symbolic ceremonial celebration that the boy is introduced to the education under a “Guru” (a teacher). The saṁskāras between Upanayana and Pāṇigrahaṇa are absolutely belonging to the ritualistic procedures.

Pāṇigrahaṇa is the last saṁskāra to be done to the grown up boy or girl. There are several steps in Pāṇigrahaṇa saṁskāra that is nothing but marriage in a ceremonial way. The relation of Āyurveda with the procedures performed in Pāṇigrahaṇa saṁskāra, is very minimum. Thus, the discussion may be confined to the points where Āyurveda related procedures are found.

Vaikhānasa āgama has discussed the subject of Garbha pātana, if a full term pregnant women dies, in order to protect the life of foetus, an expert of śalya śāstra is to do Garbha pātana by making an incision below the umbilicus till the pubic symphysis of died women and the live baby should be delivered. The same concept is explained in Suśruta nidāna sthāna in the same context.

While discussing the confirmation of birth time of baby, the Sage Vaikhānasa has opined that , as soon as the nose tip of the baby being delivered comes out of the birth canal, that is the time of birth of that baby.

7.4 Discussions on yoga material found in Vaikhānasa Gṛhyasūtra

In Āgama literature, the subject of Yoga is found very extensively. The commentators of Āgamas have further explained the details of Yogic practices adopted from the available contemporary texts. It is known that Patanjali Yoga sūtras are the first source of Yoga knowledge and the same has been accepted by the propounders of Āgamas. The major contributions of Āgamas in the field of Yoga is known from the Vaikhānasa Āgama, specially from its Gṛhya sūtra s. It is a known fact that Vaikhānasa Āgama is the first among Āgamas, and hence Yoga knowledge is believed to be practiced by all the sages from the times immemorial.

On thorough observation the practice of Yoga is adopted from Patanjali's Aṣṭāṅga Yoga starting from Yama and Niyama. Yama and niyama are 10 in number as per Patanjali but Āgamas propounded Yama 10, Niyama 10, totally 20. The commentator on Vaikhānasa sūtra, Nrisimha Vajapeye, has highlighted the practice of total 20 Yama and Niyama, Whereas Pāñcharātra Āgama has truly adopted Patanjali in this regard.

The practice of Yama and Niyama are purely personalized and subjective oriented. And thus Yama and Niyama are accepted to be universal for everybody. Āsana is the third step among Aṣṭāṅga Yoga. Āgama literature quoted 10 āsanās for regular practice. These

are explained with the courtesy of “THE YOGA SCIENCE FOR EVERYONE” By Dr.Ravi R.Javalgekar .As on today the practice of Yoga āsanās has been taken a different path, only with an intention to get benefit in terms of health. However, Āgama literature propounds that the Yoga āsanās are to be practiced in the interest of preventing diseases. Padmāsana and Swastikāsana are the two notable ones prescribed by Āgamas in preventing the diseases. (refer to table V of Ch-VII)

7.4.1 Yogāsanās (Scientific Aspects) (refer to plates I to V of ch-VII)

Yogāsanās or Yogic Postures are typical Physical Postures of the Body where in different muscles get simultaneously stretched and relaxed. All the yogāsanās discussed here are nothing but the processes of regular practice which best to follow. There may not be any new invention in their application. Thus they are taken as such from available literature.

Yogic Postures recondition Body and Mind to bring about the highest possible Muscular tone, Mental health and Organic Vigour. Steadyness and Mental calmness are the ultimate criteria for a perfect Yogic Posture. In Yogic postures, muscular tonic reflexes occur through the stimulation nerve endings and Tonic Postures are to be maintained. They being fixed postures, the energy expenditure is minimum with minimum stress. These Postures are not just Physical exercises and they don't need the use of extra calories like other Physical Exercises. A normal person resting in bed requires 0.9 to 1 Calorie per Minute and Physical exercises require 2 to 14 Calories per minute, while most the Yogic Postures require only 0.8 to 3 Calories per minute.

Yogic Postures are rather Tonic with diminution of muscular activity and maximum possible voluntarily induced muscular relaxation. A series of such exercises result in a state of Mental Calmness (Parasympatheticotonic state) and one feels fresh and steady. The other Gymnastics on the other hand produce an increase of Adrenogenic activity (Sympathicotonic state) manifested by an increase in Heart and Breathing rate , increase In Blood Pressure and Katabolic activity with resultant fatigue.

Mental and Viscerosomatic types of emotions are controlled by Thalamus, Hypothalamus, Limbic System and the Prefrontal lobe through the impulses coursing along the sensory pathways from the different regions of the body. This results into an integration of somatic and Autonomic activities of the body. Through Yogic Postures the

Afferent (sensory) receptor mechanism is trained to dampen these impulses to the brain, thus helping in controlling the emotional disturbances. Thus by averting Mental stress, Yogic Postures regulate the Cardiac Function.

The different muscles in various Yogic Postures get stretched and relaxed in such a way so as to recondition the Reflux Arcs of lower levels in the Spinal Cord. Thus the passage of stretch impulses along the Sensory impulses along the Sensory pathway then decrease in frequency and intensity. This helps to maintain the L rhythm of the Brain indicating a Tranquil State of Mind. Dr. Theos Bernard rightly remarks that, There is not a single Āsana that is not intended directly or indirectly to quiet Mind. Yogic postures differ from other Physical Exercises in the fact that Mental concentration and calmness achieved in Yogic Postures is not sought by any Physical Exercise .

Yogāsanas definitely improve the physical strength and endurance. They also decrease the body fat percentage and improve the microcirculation in Endocrines and vital organs like Heart. Hence Cardiovascular endurance is increased which enhances the physiological efficiency. Yogic Postures increase the Cardiac muscle tone which in turn regulates the Cardiac functions without undue muscular development. The renowned Indian Cardiologist late Dr.K.K.Datey remarked that, Yogic exercises avert Cardiac disorders and High Blood Pressure resulting from Mental tension. Yogic postures are found to be beneficial in the patients of Asthma and Diabetes also.

Out of many helpful Yogic Postures, Shavāsana (Corpse Posture) and Makarāsana (Crocodile posture) release Mental Stress, quiet Mind and act effectively in Hypertension (Datey and Bhagwat 1975). Sarvāṅgāsana (stand on shoulder Posture) and Shirsāsana (Stand-on-head Posture) improve Cardiac and Brain circulation thus increasing Cardiovascular efficiency. Shirsāsana lowers Blood Pressure to some extent.

Halāsana (Plough Posture) produces notable loss of body weight, reduction in Abdominal girth and lowering of Blood pressure. When it is taken into account that obesity aggravates essential Hypertension and relief of Hypertension results with reduction of weight, we can easily guess efficacy itself may reduce the Blood Pressure to normal levels. Yogic Postures in general, have been found to improve the Muscle tone.

Sarvāṅgāsana has been found to increase body weight as well as Abdominal girth, after six month's recordings. This is helpful in weak persons who want to increase their body

weight. Sarvāṅgāsana has also been found to increase the chest girth, Breath-holding time and vital Capacity showing improved Respiratory functions with minimum Physical, Endocrine and Metabolic effects. The Physiological effects of different Yogic Postures have been studied. These have been found to produce notable Physiological and Biochemical changes in the Body. Some of these Yogic postures were found to reduce the body weight, to lower the serum Cholesterol and Blood Sugar levels and to accelerate the Adreno-cortical functions.

The practice of Shavāsana along with other Yogic Postures produce a genetal relaxation as well as rehabilitation of certain vital organs and Endocrine glands. The accelerated Endocrine function specially the Adreno-cortical functions have been repeatedly, observed after such Practices. As such, these Yogic Postures allow an individual, varying degree of Stress resistance.

These Endocrinal changes, feeling of well being, a decrease in Pulse rate, increase in Breath-Holding time and a fall in Blood Pressure indicating a better Physiological state after Yogic Posture, are also noted.

7.4.1.1 Yogic Postures in Standing Position

1. Pādahastāsana-Forward-Bend posture
2. Artha Chakrāsana-Backward-Bend posture
3. Parivṛtta Trikonāsana-Crossed Triangle Posture

1) Pādahastāsana (Forward-Bend Posture)

Note : Patients of severe Disorders of the spine should not do this posture.

A) Breathing :

Breathing – in and Breathing – Out

B) Procedure :

1. Stand erect with feet close together.
2. With slow Inhalation, raise both hands side wards, going above the head with palms facing to the front.
3. With slow Exhalation, bend forward till the face touches the straightened up knees and palms rest beside the feet.
4. Maintain the position for one minute.

5. Return to the original Position slowly.

C) Portions involved :

Head, Back, Abdomen, Thighs and Legs.

D) Expected Effects :

1. Muscles of the calf region, posterior aspects of the thighs and back are slowly stretched and relaxed
2. The spinal and abdominal muscles get toned up.
3. Circulation to the head is increased.

E) Expected Benefits :

1. Muscles of the legs and thighs are toned up and stiffness and pain is relieved.
2. Spine is straightened and becomes flexible.
3. Abdominal fat is reduced.
4. Constipation is relieved.
5. Liver and Spleen are stimulated.
6. Menstrual problems in Women are corrected.

2) Ardhashakrāsana (Backward-Bend Posture)

A) Breathing :

Breathing-in and Breathing-out

B) Procedure :

1. Stand erect with feet close to each other.
2. Place both hands on the hind portion of the waist, with palms supporting the back and thumbs coming near to spine.
3. Take slow, deep Inhalation.
4. Slowly bend backwards with Exhalation till the trunk is horizontal to the ground.
5. Maintain this Position for one minute.
6. Slowly return to the original position.

C) Portions Involved :

Head, Neck Chest and Back.

D) Expected Effects :

1. Muscles of the Neck and Back are toned up.

4. Fat on the Lateral aspects of the trunk (Sparetyre fat) is reduced

7.4.1.2 Yogāsana In Sitting Position

- 1) Padmāsana-lotus posture.
- 2) Matsyāsana-fish posture.
- 3) Paschimottanāsana-back-stretch posture.
- 4) Ardhamatsyendrāsana-half spinal-twist posture.
- 5) Vagrāsana-partial-half spinal-twist posture.
- 6) Vajrāsana-ankle posture.
- 7) Uṣṭrāsana-camel posture.
- 8) Supta vajrāsana-supine ankle posture.
- 9) Swasthikāsana-

- 1) Padmāsana (lotus posture)

A) Breathing :

As usual.

B) Procedure :

1. Sit erect with both legs placed straight forward.
2. Bend the right leg in the knee-joint.
3. Place the right foot at the left groin with the right sole turned upwards and the heel in front of the pelvic bone.
4. Place the left foot at the right groin in the same fashion.
5. Straighten up with both hands placed on thighs
6. Close the eyes and meditate.
7. Maintain this position for one minute.
8. Return to the original position.

C) Portions Involved :

Both Legs, Knee Joints and Thighs.

D) Effects :

1. The Joints of the Pelvis, Knee and ankle become elastic.
2. The Sacral Nerve Plexus is stimulated.

3. The Spine gets erect.

E) Benefits :

1. Comfortable Position for Meditation.
2. Hip, Knee and Ankle Joints become supple.
3. Fat around the thighs is reduced.
4. 4. Mental stress is relieved and thus quietening of Mind is achieved.
5. Spinal deformation are corrected.

2) Matsyāsana (Fish Posture):

Caution : persons suffering from Cervical Spondylosis or other diseases of the Cervical Spine should not do Matsyāsana.

A) Breathing :

Breathing-in and Breathing out.

B) Procedure :

1. Sit in Padmāsana. Take slow deep Breathing-in.
2. With slow breathing-out, bend backwards slowly, supporting the body over the palms.
3. Rest the head slowly on the ground with the support of both shoulders and palms.
4. Taking the weight on the palms, lift the head slightly and turn it outwards as far as possible and gently place it on the ground.
5. Remove the Hands slowly after the weight is Balanced on the head.
6. Place both hands on the feet, catching hold of the big toes.
7. Maintain this position for one minute.
8. Return to the original position slowly.

C) Portions Involved :

Head, Neck, Chest and Back.

D) Effects :

1. Cerebral Circulation is improved.
2. Cerebrum and Pineal Body (an Endocrine gland in the Brain)
3. The Neck muscles are activated.
4. 4. Stretching and Tone-up of Intercostal muscles increased Lung-capacity.
5. Thyroid gland is activated and its function is improved.

6. Cardiac Nerve Plexus is stimulated and Cardiac circulation is improved.
7. The Abdominal Viscera is somewhat Pressed.
8. The spine becomes well stretched and becomes elastic.

E) Benefits :

1. Spondylosis is averted.
2. Asthma and other Lung disorders are controlled.
3. Useful in Diabetes.
4. Blood Pressure is Lowered.
5. Weight reduction is sought.

3) Paschimottanāsana(Back-Stretch Posture)

A) Breathing :

Breathing-in and Breathing-out.

B) Procedure :

1. Sit erect with both legs stretched forward and feet close to each other
2. With slow Breathing-in, raise both hands sideways to the horizontal position and finally to the vertical position.
3. Bend forward with slow Breathing-out, till the face rests on the straightened knees and press the chin on the chest.
4. Catch hold of the feet with hands and bend the hands at the elbows.
5. Maintain this position for one minute.
6. Sexual function is improved.

C) Portions Involved :

Legs, Thighs, Waist, Abdomen and Back.

D) Effects :

1. The muscles of the Back and Thighs are well stretched.
2. A strong pull on the ligaments, tendons and muscles of the knee joints is exerted.
3. The spine becomes elastic.
4. Pancreatic region is pressed and Pancreas is stimulated.
5. Digestion and Excretion are improved.
6. Sexual function is improved.

E) Benefits :

1. Lumbago and Sciatica are relieved.
2. Increase in Height results.
3. Abdominal fat is reduced.
4. 4.Menstrual troubles and Backache in women are relieved
5. Seminal Defects are averted and sexual happiness increased.
6. Beneficial in Diabetes.

4) Ardha Matsyendrāsana(Half-Spinal-Twist Posture)

A) Breathing :

As usual.

B) Procedure :

1. Sir erect with both legs stretched forward.
2. Bend the right leg at the knee and place the right heel tight against the perineum.
3. Place the left foot by the side of the right thigh, near the right knee.
4. Bring the right hand round the outer side of the left knee, passing between the chest and the knee and catch hold of the great toe of the left foot.
5. Rest the right shoulder-blade over the outer side of the left knee.
6. Take the left hand around the back and try to catch the right thigh.
7. By keeping the trunk vertical, look back over the left shoulder.
8. Maintain the position for one minute.
9. Return to the original position.
10. Repeat the same procedure with the left leg.

C) Portions involved :

Knees, Abdomen, Back and Neck.

D) Effects :

1. Spinal stretch is well obtained.
2. Lung ventilation is improved.
3. The Abdominal Circulation, Digestion and Excretion are Improved.
4. kidneys and Urinary Bladder are toned up.

E) Benefits :

1. Spine becomes elastic.
2. Dyspepsia and constipation are corrected.
3. Abdominal fat is reduced.
4. Beneficial in Diabetes.
5. Spermatorrhoea in Men and Leucorrhoea in Women are Relieved.

5) Vagrāsana (Partial Half-Spinal Twist Posture)

Note : This posture can be safely practiced by Heart Patients, Fatty, Old and other people who can't perform the Ardhamatsyendrāsana. Those who can do Ardhamatsyendrāsana need not practice this Āsana.

A) Breathing :

As usual.

B) Procedure :

1. Sit erect with both legs placed forward.
2. Place the left foot near the outer side of the straightened right knee joint.
3. Place the right hand straight on the right leg as low as possible.
4. Slowly turn the left hand backwards and place it on the floor about 10-12 cms. Away from the right buttock. Ideally both shoulder joints should come in one straight line.
5. By keeping the body straight look backwards over the left shoulder.
6. Steadily maintain this position for minimum one minute.
7. This is the vagrāsana position.
8. Return to the original sitting position.
9. Repeat the same procedure with the left leg.

C) Portion involved :

Abdomen, Back and Neck.

D) Effects :

1. Spine becomes elastic.
2. Abdominal organs are slightly stimulated.
3. Thyroid gland in the neck is stimulated.
4. Muscles in the Neck becomes elastic.

E) Benefits :

1. Beneficial in backache and other problems Spinal functions improve.
2. Metabolic functions of the Thyroid gland in the neck are improved.

F) Specially useful in :

1. Backache and other spinal troubles.
2. Improvement of general metabolism.

6) Vajrāsana (Ankle Posture).

A) Breathing :

As usual.

B) Procedure :

1. Sit erect with both legs stretched forward.
2. Slowly bend the right backwards with the right heel kept tight under the right buttock.
3. In the same fashion bring the left leg under the left buttock.
4. Rest the buttocks comfortably over both heels.
5. Straighten up with both hands resting over thighs near the knees.
6. Close the eyes and meditate.
7. Maintain this position for one minute.
8. Slowly return to the original position.

C) Portions involved :

Ankles, Legs, Knees, and Thighs.

D) Effects :

1. Ankle and knee joints are mobilised.
2. Circulation in the Pelvic region is improved.
3. Muscles of the thighs are stretched.
4. Spine becomes erect.
5. Digestion is improved.

E) Benefits :

1. Beneficial in stiff Ankles and Knee joints.

2. Useful for Meditation.
3. Functions of the Reproductive Organs are improved.
4. Beneficial in Varicose Veins.
5. Abdominal discomfort after heavy meals is reduced and Digestion is helped.

7) Uṣṭrāsana (Camel Posture)

A) Breathing :

Breathing-in and Breathing-out.

B) Procedure :

1. Sit in Vajrāsana Posture.
2. Raise upwards on the Knees with the trunk erect and Breath-in slowly.
3. With slow Breathing-out, bend the body slowly backwards till the hands are placed on the heels.
4. Keep the head supported by shoulders, hanging downwards.
5. Maintain this position for one minute.
6. Sit very slowly and cautiously to the Vajrāsana position.

C) Portions Involved :

Legs, Thighs, Abdomen, Chest and Hands.

D) Effects :

1. Muscles of the Hands, Thighs and Legs are toned up.
2. Abdominal muscles are stretched.
3. Liver and spleen are stimulated.
4. Intercostal muscles are stretched.
5. Circulation to the head region is improved.

E) Benefits :

1. Digestion and Excretion are improved.
2. Abdominal fat is reduced.
3. Lung Ventilation is improved.
4. Weight reduction is sought.
5. Functions of the Liver and Spleen are improved.

8) Supta Vajrāsana (Supine Ankle Posture)

A) Breathing :

As usual.

B) Procedure :

1. Sit in Vajrāsana posture.
2. Resting on elbows, slowly recline backwards.
3. Lie flat on the back.
4. Stretch both hands sideways straight above the head.
5. Keep both Knees close to each other touching the floor.
6. Maintain this position for one minute.
7. Slowly return to the original Vajrāsana position by straightening both legs.

C) Portions Involved :

Legs, knees, Thighs, Abdomen, Chest and Back.

D) Effects :

1. The Lumbo-sacral vertebrae and Vertibral muscles are constantly stretched.
2. The Abdominal muscles and Organs like Liver, Spleen, Intestines, etc..., are toned up.
3. The Ankles and Knee joints are stretched and their circulation is improved.
4. The Intercostal muscles are stretched and toned up and Respiration is improved.

E) Benefits :

1. Spine becomes elastic.
2. Beneficial in preventing Old age troubles like Arthritis of the Knee joints.
3. Abdominal fat is reduced.
4. Beneficial in Asthma and other Respiratory disorders.
5. Digestion and Excretion are improved.

9) Swasthikāsana

A) Breathing :

As usual.

B) Procedure:

1. Sit on the floor with your legs straight out in front of you; place your hands on the floor beside your hips, with your palms down and fingers pointing forward.
2. Bend your left knee, and place the sole of your left foot against the inside of your right thigh, with your left heel close to your groin..
3. Bend your right knee toward you, and take hold of your right foot with both hands.
4. Grip the front of your ankle with your right hand and the ball of your big toe with your left hand; slide the little-toe side of your foot between your left thigh and calf until only your big toe is visible, and wiggle the big-toe side of your left foot up between the right thigh and calf, if you can.
5. Rest your hands on your knees, with your arms relaxed and palms down.
6. Lengthen your spine by stretching your back in an upward motion, balance your head over your torso, and look straight ahead.

C) Portions Involved :

Hips , Knees , Legs

D) Effect:

1. This Āsana tones the muscles of abdominal area and sciatic nerve. Normal temperature in the body is maintained by the regular practice of Swastikāśana.

E) Benefits:

1. This is one of the simplest and comfortable meditative posture. This Āsana is very comfortable for long hours of meditation.
2. This Āsana is most suitable for Prāṇāyāma, meditation, learning and spiritual activities. This Āsana reduces the high blood pressure.
3. Ailments of knees are cured from the practice of this Āsana. As the backbone is kept straight in this Āsana, pressure on Spinal-cord is relieved thereby strengthening the backbone. Flow of energy in Nadis (Energy channels in the subtle body) will increase.
4. Cleansing of Nadis is one of the main benefits of this Āsana. A pleasant feeling in the body arises and calmness pervades the body and mind.

5. Auspicious vibrations and feelings will enter the mind as the name of the Āsana is Swastika which means auspicious.
6. Kundalini power is awakened by the regular practice of Swastikāsana

7.4.1.3 Yogāsanas in Lying-Prone position (on the abdomen)

1. Bhujangāsana- Cobra Posture.
2. Śalabhāsana – Locust Posture.
3. Dhanurāsana – Bow Posture.
4. Makarāsana – Crocodile Posture.

1) Bhujangāsana – Cobra Posture.

A) Breathing :

As usual.

B) Procedure :

1. Lie prone, Keeping the legs close to each other with soles facing upwards, hands sideways with palms on the ground and chin touching the ground.
2. With the hands bent at elbows, keep the palms near the chest at the level of the last rib.
3. Raise the head and the upper portion of the trunk slowly upwards till the naval just touches the ground.
4. Now raise both Hands upwards at the level of the last Ribs.
5. Keep the body below the naval straight, in touch with the ground.
6. Maintain this position for one minute.
7. Return to the original position slowly.

C) Portions Involved :

Neck, Chest, Abdomen, Back and Waist.

D) Effects :

1. Neck muscles are stretched and Thyroid gland is stimulated.
2. Muscles of the chest and Abdomen are slowly stretched.
3. All the Vertebrae and concerned muscles are stretched and relaxed.
4. Neuro- Vascular functions of the spine are improved.

E) Benefits :

1. Beneficial in cervical Spondylosis.
2. Abdominal fat is reduced.
3. Flatulence and Constipation are removed.
4. Digestion is improved.
5. Spine is toned up and activated.

2) Śalabhāsana -Locust Posture

A) Breathing :

As usual.

B) Procedure :

1. Lie prone, keeping the legs close to each other with soles facing upwards, hands sideways with palms on the ground and chin touching the ground.
2. Form fist of both the hands with the thumbs inside and place them slowly under the lowermost abdominal region.
3. Without bending the knees, raise both legs upward as high as possible.
4. Maintain this position for one minute.
5. Return to the original position slowly.

C) Portions Involved :

Abdomen, waist and legs.

D) Effects :

1. Muscles of the Abdominal region and waist are stretched.
2. The pelvic Organs are stimulated.
3. Kidneys and Urinary Bladder are toned up.
4. Lumber Plexus of Nerves is stimulated.
5. The Lung-ventilation capacity is improved.

E) Benefits :

1. Digestion and Excretion are improved.
2. Abdominal fat and Body weight are reduced.
3. Constipation and Intestinal gases are relieved.
4. Urinary disorders are relieved.

5. Menstrual disorders in women are corrected.
6. Beneficial in Lumbago and Sciatica.

3) Dhanurāsana- Bow Posture

A) Breathing :

As usual.

B) Procedure :

1. Lie prone, Keeping the legs close to each other withsoles facing upwards, hands sideways with palms on the grounds and chin touching the ground.
2. Bend both the knees and catch hold of the feet by the hands, with the knees and feet nearer to each other.
3. Raise the head, chest and thighs by tugging the hands and the legs, so that the spine is arched backwards like a bow. Keep both the elbows straight.
4. Rest on the abdomen and look up.
5. Maintain this position for one minute.
6. Slowly return to the original position.

C) Portions Involved :

Chest, Abdomen, Back , Thighs and Legs.

D) Effects :

1. The Intercostal and Chest muscles are stretched and Lung ventilation is improved.
2. The Abdominal muscles are strengthened.
3. The spinal muscles are strengthened.
4. The Neuro- vascular functions of the spine are improved.
5. Muscles of the Thighs and Legs are stretched.

E) Benefits :

1. Chest is broadened.
2. The spine becomes flexible, Stiffness, pain and tenderness of the Spine are relieved.
3. Functions of the Liver, Kidneys, Urinary Bladder and the Genital organs are improved.
4. Indigestion, Constipation and Intestinal gases are relieved. Digestion is improved.

5. Muscles of the Thighs and Legs are stretched.

4) Makarāsana (Crocodile Posture)

A) Breathing :

As usual.

B) Procedure :

1. Lie prone, keeping the legs close to each other with soles facing upwards, hands sideways with palms on the ground and chin touching the ground.
2. Widen both feet about half a meter apart with heels inward and touching the ground.
3. Bending the right elbow, place the right palm on the left shoulder.
4. In the same pattern, Keep the left palm on the right shoulder.
5. Support the neck at the crossing point of the hands.
6. Relax with eyes closed.
7. Maintain this position for two minutes.
8. Slowly return to the original position.

C) Portions Involved :

Whole Body.

D) Effects :

1. Relaxation of the whole Body is sought by domination of the Parasympathetic Nervous system.
2. The lower Abdominal portion is pressed on the ground and with respiration, the organs there in are gently massaged.
3. The Vital Centres in the Brain get sufficient rest.

E) Benefits :

1. Mind becomes calm and quiet.
2. High blood Pressure is lowered.
3. Digestion and Excretion are improved.
4. Beneficial in Stress Disorders like Tension Headache, Hyperacidity, etc.

7.4.1.4 Yogāsanas in Lying-Supine position (On The Back)

1. Pavanamuktāsana-Gas releasing posture.
2. Śavāsana-Corpus Posture. Always to be done after śīrṣāsana.

1. Pavanamuktāsana (Gas releasing posture)

A) Breathing :

As usual.

B) Procedure :

1. Lie supine (on the back), with feet close to each other and hands placed sideways with palms facing upwards.
2. Raise the right leg slowly upwards to a perpendicular position with the left leg kept firmly on the ground.
3. Bend the right leg and press it over the chest by holding it with interlocked fingers of the hands. Keep the chin above the right knee.
4. Lift the left leg straight upwards as far as possible and rotate it clockwise for five times.
5. Return to the original position.

C) Portions Involved :

Chest Abdomen and Back.

D) Effects :

1. Intestinal gases are markedly relieved.
2. Abdominal muscles and viscera are toned up.
3. spinal muscles and spine are stretched and toned up.

E) Benefits :

1. Flatulence is quickly relieved.
2. Abdominal fat is reduced.
3. Constipation is corrected.
4. Functions of the liver and Spleen are improved.
5. Digestion and Excretion are improved.
6. Stiffness of the Spine and Backache are relieved.

2. Śavāsana (Corpse Posture)

A) Breathing :

As usual.

B) Procedure :

1. Lie on the Back with feet close to each other and hands placed sideways with palms facing upwards.
2. Slowly widen both feet apart as far as Possible with the heels inwards and the outer edges of the feet touching the ground.
3. stretch both hands also, apart with palms facing upward.
4. Turn the face to one side.
5. Relax your whole body completely, close your eyes and Meditate.
6. Return to the Original position.

C) Portions involved :

Whole body.

D) Effects :

1. The whole body is totally relaxed by the dominance of the parasympathetic Nervous system.
2. The vital Centres in the Brain gets sufficient rest.
3. Mental tension is markedly relieved.

E) Benefits :

1. Mind becomes calm and quiet.
2. Mental tension and Irritability are definitely relieved.
3. Fatigue is markedly relieved.
4. High Blood pressure is lowered.
5. Beneficial in stress Disorders by attaining maximum Physical and Mental rest.
6. Beneficial in stress Disorders like tension, Headache, Hyperacidity, etc.
7. Most suitable for Meditation.

7.4.1.5 Yogāsanas in Inverted Position

1. Sarvāṅgāsana – Stand On Shoulder Posture.

2. Halāsana - Plough Posture.
3. Śirshāsana – Stand- On Head- Posture.

1. Sarvāṅgāsana (Stand-on –Shoulder Gesture)

Caution : Persons with Cervical Spondylosis and other Disorders of the Cervical Spine should not do Sarvāṅgāsana

A) Breathing :

As usual.

B) Procedure :

1. Lie on back with feet close to each other and hands placed sideways with palms facing upward.
2. 2 .Slowly raise both legs upward by supporting the buttocks with hands to 45 digrees and finally to 90 digrees angle to the ground.
3. Raise the Buttocks and trunk with the support of arms and elbows.
4. Slowy raise the whole body over the shoulders till the chin is well setup in the notch in the central, upper most chest-region (super- sterna notch) and the hands on the last ribs.
5. Maintain this Position for two minutes.
6. Slowly return to the original position.

C) Portions Involved :

Head, Neck, Abdomen, Waist, Thighs and legs.

D) Effects :

1. Maximum Physiological Improvement is sought.
2. Circulation of the Brain is improved.
3. Breath holding time and Vital capacity of the lungs is improved.
4. By pressure on the Thyroid gland, its function is improved.
5. Muscles of the throat and vocal cords are toned up.
6. Blood from the lower portions of the Body is well drained to the heart and Circulation is improved.

E) Benefits :

1. Intellectual power, Memory and Mental concentration are increased.
2. Beneficial in varicose Veins, piles, Hernia and menstrual disorders in Women.
3. Cardio-respiratory functions are remarkably improved.
4. High blood pressure is lowered.
5. Seminal Disorders are corrected.
6. Functions of the Liver and Digestive Organs are improved.

2. Halāsana (Plough Posture)

Caution : Persons with Cervical Spondylosis and other Disorders of Cervical Spine, Spinal Disorders, Appendicitis or any other Severe Abdominal Disease should not do Halāsana.

A) Breathing :

As usual.

B) Procedure :

1. Lie on back, with feet close to each other and hands placed sideways with palms facing upwards.
2. Slowly raise the legs and the whole body upward with support of the shoulders and hands.
3. Stretch the legs further backward towards the head, until they touch the ground.
4. Maintain this position for two minutes.
5. Slowly return to the original position.

C) Portions Involved :

Neck, Chest, Abdomen, Back and Waist.

D) Effects :

1. The cervical spine and Thyroid gland are activated.
2. Muscular and Spinal circulation of the back is improved.
3. Abdominal Viscera is stimulated.
4. Parasympathetic Nervous System is activated.
5. Liver, Spleen and Pancreas are stimulated.

E) Benefits :

1. Spine becomes flexible.
2. Height is increased.
3. Reduction of Abdominal girth and loss of Body weight occurs.
4. Mental stress is relieved.
5. High Blood Pressure is lowered.
6. Functions of the Thyroid, Liver, Spleen and pancreas are improved.
7. Could be beneficial in Diabetes.
8. Intestinal gases and constipation are relieved.
9. Digestion is improved.

3. Śirshāsana (Stand-on-Head Posture)

śirshāsana is known as the ‘king of yogāsanas’.

Caution : Sirshāsana is not to be practiced in any Disorders of the Eyes, Neck and Back and by the patients of High Blood Pressure and Heart Diseases. Always Practice Savāsana immediately after sirshāsana.

A) Breathing :

As usual.

B) Procedure :

1. Place a thick carpet or blanket of about 60 cms.x 60 cms. Size, on the ground and keep both knees over it.
2. Interlock the fingers of the hands and make an Equivalent Triangle with the forearms on the carpet/blanket.
3. Place the centre of the head within the triangle and support it by interlocked fingers.
4. Keep toes on the ground and raise the knees.
5. Slowly lift the toes of the ground till the trunk is perpendicular to the ground.
6. Slowly go on straightening the legs, so that finally the whole body is exactly perpendicular to the ground. Keep your eyes open.
7. Maintain this position for three-five minutes.
8. Slowly return to the original position and relax in the lying position- (Shavāsana)

C) Portions involved :

Whole Body in the Invested condition.

D) Effects :

1. Blood from the lower portions of the body is well drained to the Heart and circulation is improved.
2. Circulation of the Brain is much improved.
3. Prominent Physical, Endocrine and Metabolic Beneficiary changes occur.
4. Blood pressure is lowered.
5. Circulation and Nutrition of the Scalp and Eyes are improved.

E) Benefits :

1. The whole Nervous system is benefited.
2. Intellectual power, Memory and Mental concentration increases.
3. Herniation tendency is relieved.
4. Seminal Disorders are corrected and Vigour is increased.
5. Hairs are well nourished.
6. Eye sight is improved.

7.5 Prāṇāyāma

7.5.1 Scientific Aspects

prāṇāyāmas of yogic breathing practices constitute volitional control of Breathing. while considering the scientific aspects of yoga in beginning , we have already noted that it is quite possible to influence the vital systems of the by means of Prāṇāyāma. The result is thus establishment of a steady state of these systems and the organs like Heart, restricting needless reactions of stress stimuli which mobilize unutilizable energetic sources, and can as a consequence damage them.(Charvat,Dell and Folkow 1964).Hence prāṇāyāma is very helpful for regulating cardiac, Nervous and Respiratory functions.

In prāṇāyāma,as mind is passively attached to the Prāṇāyāmic process, Mind becomes calm, quiet and tranquil because of slow, smooth and prolonged breathing. Thus vital systems like the Cardiovascular, avert needless reactions on stress stimuli. In Hypertension, Prāṇāyāma is quite different from simple deep Breathing because it has got more effect on the nervous system than that of the Respiratory one.

By prāṇāyāma, lung circulation is favorably influenced thereby influencing the Lung Ventilation:perfusion Ratio.As a result ,the cardiac output is increased by about 20%.

Vital capacity of the lungs is the amount of air that one can exhale in a deep exhalation. It is about 3.5 liters. Vital Capacity/Weight of the Body is called as vital index. This vital index is considerably increased through a regular practice of Prāṇāyāma. It has been observed that significant increase of 15.7ml.In vital capacity and an average increase of 15 seconds in the Breath Holding Time is achieved by three weeks practice of Prāṇāyāma. Thus Prāṇāyāma serve the purpose of increasing the Oxygen consumption With minimum Physical exertion. This is definitely beneficial for the cardiovascular function.

After 6-7 rounds of Prāṇāyāmic breathing, the CO₂ level in the expired and alveolar air increases gradually. This helps one to get acclimatised to higher CO₂ concentrations in alveolar air and blood , thereby improving Cerebral circulation and bring about some sort of Mental tranquillity. Thus Mental strain is definitely relieved and Cardiac function is improved.

Increased Oxygen consumption over normal breathing is seen in kapalbhati(12%), Bhastrika(18.5%) and Ujjayi(24.5%) Prāṇāyāmas. This indicates that Prāṇāyāma fills the lungs to comfortable capacity (Dr.Kavoor T.Behnan1937).A Marked slowing of the Heart during Hypoxia with Uddiyāna and Jālandhar Bandhas(Locks) is also observed. In nine observations ,the maximum period during the heart stoppage Manoeuvre was 3.0 to 5.6 seconds. This was an accidental Happening but a regular phenomenon which indicated a semi voluntary control over the heart function (Karembelkar P.V. and Bhole M.V.) The chief purpose of prāṇāyāma is to increase the consumption of oxygen with the minimum of physical exertion, under conditions favorable for oxygen storage.

As prāṇāyāma has a greater beneficial effect on the Nervous system, Mind becomes calm and quiet and Mental tranquility is sought. Mental tranquility reduces the mental stress and strain. This is certainly beneficial in cases of insomnia or sleeplessness. Hence prāṇāyāma is certainly a valuable remedy in the psychosomatic disorders created by the monster of Civilization of this modern Stress-age.

Basically prāṇāyāma involves three phases :

- a. Pūraka (inhalation)

- b. Kumbhaka(Breath holding or Hypoxia)&
- c. Recaka(Exhalation)

a.pūraka (inhalation).

During the pūraka or inhalation stage of prāṇāyāma, the contraction of the abdominal muscles improves the tone of the Abdominal viscera by affecting its circulation resulting into a well controlled secretion of the Pancreas and Adrenal glands leading to Endocrinal equilibrium.

b.kumbhaka(breath Holding)

During the stage of Kumbhaka, Myocardium is stimulated as high attitudes also, during the stage of Kumbhaka associated with jālandhara Bandha(chin-lock),pressure on the carotid bodies in the neck increases the pressure on the carotid sinuses in the Brain, leading to increased discharge of impulses along the Mechanoreceptors which in turn produce a stimulation of parasympathetic dominance over sympathetic. It results in quietening of the mind as indicated by the L-Rhythm in E.E.G.

c.Recaka(exhalation):

During the recaka stage, smooth and prolonged breathing results in a calm, quiet and tranquil Mental stage

7.5.2. Daily practices of Prāṇāyāma

A systematic pattern of Prāṇāyāmic practices to be carried on daily is given here. This pattern is well followed, since long , in the yoga courses conducted to Vivekananda Kendra, Kanyakumari, India. The Author finds by experience that this pattern with some changes is the most Scientific pattern suitable for everyone in his daily Yogic practices. The whole Prāṇāyāmic practices take about thirty minutes a day. As indicated in the beginning, these practices are to be followed after Yogāsanas. However, for the sake of convenience, Prāṇāyāmic practices can be separately carried out in the morning or evening on an empty stomach. The duration of each prāṇāyāmic procedure can be best measured by serially counting digital numbers in mind. Usually, such ten counts require about ten seconds, i.e. one count per second.

FIVE RULES-For carrying out any Prāṇāyāma, the following 5Rules should be followed-

1. Sit erect in padmāsana, easy posture or on a chair or bench
2. Relax yourself with smile on the face and lightly close the Eyes
3. The Breathing–in and Breathing-out must be slow steady and deep .
4. Meditation-All the concentration should be on the Prāṇāyāmic process
5. Relax-After each prāṇāyāma, Relax quietly for a while.

The Prāṇāyāmic patern is in the following order:

➤ Kapālbhāti kriya(Cleansing of the Head) - 120 strokes 60 Rounds.

➤ Prāṇāyāma:

A. Adhobhāgiya (Abdominal Amruta Prāṇāyāma) - Twenty rounds

B. Madhyamabhāgiya(Thoracic) - Ten rounds

C. Urdhwabhāgiya(Apical) - Ten rounds

➤ Sahaja Prāṇāyāma-Simple Prāṇāyāma - Ten rounds

➤ Bhastrika prāṇāyāma(Cleansing through Hyperventilation) - Sixty rounds

➤ Prāṇāyāma:

A. Suryabhedaka(Through right noustril) - Ten rounds

B. Chandrabhedaka(Through left noustril) - Ten rounds

C. Nadi Shuddhi (through both noustrils) - Ten rounds

D. Prāṇāyāma proper - Ten rounds

➤ Ujjayi Prāṇāyāma (Hissing) - Ten rounds

➤ Śītkari Prāṇāyāma(Folded-up-Tongue) - Ten rounds

➤ Śīтали Prāṇāyāma(Beak tongue) - Ten rounds

➤ Sadanta Prāṇāyāma(suck-through-Teeth) - Ten rounds

➤ Bhrāmari Prāṇāyāma(Bee-Humming) - Ten rounds

7.5.2 Prāṇāyāma

This type includes three steps namely:

- 1) Adhobhāgiya(abdominal or Diaphragmatic)-Amruta prāṇāyāma.
- 2) Madhyamabhāgiya(thoracic or Chest-type)
- 3) Urdwabhāgiya(Apical or Calvicular)
- 1) Adhobhāgiya Prāṇāyāma(abdominal type) Amruta Prāṇāyāma

A) procedure :

1. Sit in padmāsana.
2. keep both hands on the thighs with palms facing upwards.Keep the tips of the thumb and index finger of each hand closed together.(Cin Mudra Position)
3. 3.Slowly inhale for a period of five counts duration (about 5-seconds) with the Abdomen made to buldge cautiously.
4. 4.Slowly Exhale for the ten counts (about 10-seconds duration) by drawing the Abdomen inwards.

B) Duration :

Twenty rounds

C) Effects :

1. Air entry into the lower segments of the lungs is increased.
2. Due to rhythmic movements of the Diaphragm,the Abdominal Viscera is Stimulated.
3. Coronary circulation of the Heart is improved.

D) Benefits :

1. Lower segments of the lungs are better ventilated.
2. Digestion is improved.
3. Mind becomes calm and quiet
4. Freshness is felt.
5. Important for prevention and Treatment in Heart Diseases.

2) Madhyamabhāgiya prāṇāyāma.(Thorasic type)

A) Procedure :

1. sit in padmāsana
2. keep both hands on the thighs with palms facing upwards and the tips of the thumb, index and middle fingers of each hands closed together.(Cinmaya mudra position).
3. slowly inhale for a period of ten counts duration by cautiously contracting only the chest
4. slowly exhale for the same duration by continuously contracting only the chest
5. repeat this procedure for ten rounds

B) Duration :

Ten rounds

C) Effects:

1. Air entry into the mid-portion of the lungs is increased.
2. Oxygenation is improved.

D) Benefits :

1. Middle portion of the lungs are better ventilated
2. Mind becomes calm and quiet
3. Freshness is felt.

3) urdwabhāgiya(apical or calvicular)

A)Procedure:

1. Sit in Padmāsana.
2. Keep both hands on the thighs with palms facing upward with formation of fists(Adi mudra position)
3. Raising the collar bones and contracting the abdominal muscles, inhale slowly for a period of 10 counts duration, by slowly retracting the shoulders backwards and keep the fists on the thigh near the hip joints.
4. Exhale slowly for the same duration.
5. Repeat the procedure for 10 rounds.

B)Duration:

Ten rounds

C)Effects:

1. Air entry into uppermost (Apical) region of the lungs is increased.
2. Oxygenation is improved.

D)Benefits:

1. The uppermost(Apical) portions of the lungs are better ventilated.
2. Mind becomes calm and quiet.
3. Freshness is felt.

7.5.2.1 Sahaja Prāṇāyāma (Simple Prāṇāyāma)

Caution : prāṇāyāmic procedure is carried out in the specific standard prāṇāyāmic pattern as described in the yogic texts.

It includes all the three stages in a standard prāṇāyāma

1. Pūraka or Breathing – In
2. Kumbhaka or Breathing- Holding
3. Recaka or Breathing – out

It is experienced that, khumbaka or breath-holding is more effective, if it is carried on in jalandhar bandha (chinlock). Hence breath-holding in jalandara bandha.

Proportion of each stage :

The duration of Pūraka, Kumbhaka and Recaka is in the proportion of 1:4:2 respectively. That means if Pūraka is for one count duration, Kumbhaka is for four counts duration and Recaka is for two counts respectively.

A) Procedure :

1. Sit erect in Padmāsana or Vajrāsana or in chair or in a bench whichever position is possible to you.
2. Pūraka - with mouth closed, slowly but deeply breath-in with both nostrils for a period of five counts duration.
3. Kumbhaka- with hold the breath and slowly bend the neck forwards and press the chin in the central depression below the neck. Thus Jalandhra Bandha is sought.
4. continue Breath-holding in Jalandhra Bandha for a period of twenty count duration. This is Kumbhaka stage.
5. Recaka-slowly lift up the neck and breath out slowly through both the Nostrils for a period of ten counts duration. This is Recaka stage.

Now one round is completed.

6. Continue the same procedure for 10 rounds.

B) Duration :

Ten Rounds

C) Effects :

1. Volitional (as per will) control of breathing is sought
2. Lung circulation and Ventilation is Favourably Influenced.
3. By breathe holding in the chin lock position, the pressure on the carotid bodies in the neck increases pressure over the carotid sinuses in the brain, leading to increased discharge of nerve impulses along the Mechan receptors which

stimulates the parasympathetic nervous system leading to parasympathetic Dominance over the sympathetic Nervous system. Thus quietening of mind is achieved immediately.

4. High Blood Pressure is lowered
5. Endocrinal equilibrium is sought out

D) Benefits :

1. An overall improvement in the Metabolism of the body, is achieved
2. mind becomes calm and quiet, mental stress is relieved
3. one feels fresh and energetic
4. beneficial in High BP

7.5.2.2 Nadi Śodhana Prāṇāyāma (Through both nostrils)

It is mentioned in yogic texts that there are about 7.3 million Nadis or nerve passages in the human body. Nadi śuddhi prāṇāyāma is advised for the purification of these Nadis or Nerve passages.

A) Procedure :

1. sit in padmāsana
2. keep the right thumb and middle and ring fingers gently over the right nostrils respectively.
3. press and close the left nostril gently with the middle finger and breath in slowly through the right nostril for a period of ten counts duration.
4. press and close the right nostril gently with the right thumb, release the left nostril and breath out through the left nostril for the same duration.
5. now breath in through the left nostril for the same duration.
6. press and close the left nostril gently and breath out through the right nostril for the same duration.

One round is now completed

7. repeat for ten rounds.

B) Duration :

Ten rounds

C) Effects :

1. Volitional control over breathing is achieved.
2. Oxygenation is improved
3. Nasal air passages are cleared.

D) Benefits :

1. Mind becomes calm and quiet.
2. Freshness is felt

7.5.3 Prāṇāyāma proper

This is prāṇāyāmic procedure is carried out in the specific standard prāṇāyāmic pattern described in the yogic texts.

It includes all the three stages included in a standard prāṇāyāma

1. Pūraka
2. Kumbhaka
3. Recaka

It is experienced that the Kumbhaka is more effective if carried with Jalandhra Bandha. Hence the same advice here in

Proportion of each stage : The duration of Pūraka , Recaka, Kumbhaka is 1:4:2 Respectively.

A) Procedure :

1. Sit in Padmāsana
2. keep the right thumb and middle finger and ring finger gently over the right and left nostrils respectively.
3. press and close the left nostril gently by the middle and ring fingers and breath in slowly, deeply through the right nostril for a period of five counts duration.
4. press and close the right nostril gently by the right thumb and withhold the breath.
5. bend the neck forward and press the chin in the central depression below the neck. Thus Jalandhara Banda is sought.
6. continue breath holding in this position for a period of twenty counts duration.
7. lift up the neck, release the left nostril and breath out slowly through the left nostril for a period of ten counts.

8. breath in through the left nostril in the same way for a period of five counts duration. Carry out breath holding in chin-lock position for a period of twenty counts duration and breathing out through the right nostril for a period of ten counts duration

Thus one round is completed.

9. repeat same for ten rounds.

B) Duration :

Ten rounds

C) Effects :

1. Volitional control over breathing is achieved
2. Lung circulation and Ventilation is favorably influenced.
3. Endocrinal equilibrium is obtained.
4. cerebral circulation is improved
5. functions of vital organs and endocrine glands are improved.

D) Benefits :

1. An overall improvement in the body Metabolism is achieved
2. mind becomes calm and quiet and mental stress is relieved
3. one feels fresh and healthy.

7.6.Dhyāna

General information

Dhyāna or meditation is an effortless, single thought condition. In Yogic Texts, Meditation is defined as the one in which concentration upon the Self is achieved after irradiation of all worries. In Yoga Science, Meditation is characterized by complete relaxation and continuity in Thought like the flow of oil. A good meditation slowly motivates extreme happiness. Meditation is not an Effort but a process.

According to some Texts like Goraksha Samhita, Meditation is of two kinds:

1. Saguṇa or Objective.
 2. Nirguṇa or Infinitive.
1. saguṇa (objective) :

Meditation is practiced by contemplating on some kind of object in the form of a picture or a sound or both.

2. nirguṇa (infinitive) :

meditation is practiced by contemplating on the universal energy.

Most of the people practice Sagūṇa (objective) Meditation by keeping in front a statue or a picture of their Deity and/or uttering certain Pious Words (japa).one should adopt a way suitable to him.

According to some yogic Texts like Gharenda Samhita , Meditation is of three types :

1. Sthula Dhanya or Objective Meditation
2. Jyothi Dhyāna or subjective Meditation
3. Sukshma dhyāna or infinitive meditation

1.Sthula dhyāna or objective meditation :

A statue or picture of a Deity is kept in front of mind.

2.Jyothi dhyāna or subjective meditation

In this type, concentration is sought upon the Kundalini Shakti or Serpent Power This is supposed to be the most difficult type of meditation . It is superior than objective Meditation.

3.Sukshma dhyāna or infinitive meditation

This type is supposed to be the last stage of meditation. Infinitive meditation is far superior than the subjective one and it is supposed that one can achieve Moksha or the Ultimate Goal through this type.

Most of the meditators adopt the method of objective Meditation which is Simply and easily Practicable than the other two types.

7.6.1 Body centres of Concentration in Meditation

In Yogic texts, nine centres or Regions in the Body are described as concentration centres during Meditation. These centres contain important chakras or Bioenergy Fields (Nerve Plexuses). Hence they have got vital importance in Yoga science. These centres are:

1. Guda or Anal region-Mūlādhāra Cakra-Sacral Nerve plexus.
2. Medhra or Genital region –Swādhistāna Cakra-Superior Hypogastric Nerve plexus.
3. Nabhi or Umbilical region - Manipūra cakra –Lumber or Solar nerve Plexus.
4. Hridaya or Heart region - Anāhata Cakra-Cardiac nerve plexus.

5. Kantha or Laryngeal region – Visuddha Cakra – Cervical Nerve plexus.
6. Talumula or Base of the Palate – Taluka Cakra – Medulla Oblongata Region in the Brain.
7. Bhru or Centre of Eyebrows – Agnyā Cakra – Cervical Nerve Plexus.
8. Brahmarandhra or Caput – Brahmarandhra or Sahasrāra Cakra.
9. Vyoma or Centre of Brain – Vyoma Cakra.

It is said that one should practice Meditation by concentrating over the above Nine Centres, one by one, and one reaches the last one – vyomacakra he gets himself free from all bondages and ultimately he gets Mukti or Freedom from Rebirth (salvation). The Mahātman (Great one) gets all Yogic Siddhis (Supernatural powers) if he concentrates over these nine centres. According to modern science also these Centres contain important Nerve-Plexuses. By Mental Concentration these Nerve-Plexus are stimulated. Hence these centres carry utmost importance from the point of meditation. In Saptha Chakra Dhyāna, Meditation is done on Sevan (sapta) Chakras except Talmula Chakra and Vyoma Chakra.

7.6.1.1 Proper time and place for Meditation

Yogic Meditation is to be practiced preferably early in the morning or late at Night at a calm, quiet place. But now a days it is regarded that Meditation can be practiced during work or at rest, at any time anywhere. Accordingly certain types of meditation like Transcendental Meditation (T.M.) can be practised during travel also.

7.6.1.2 Posture of Meditation

Generally padmāsana (lotus Posture) Vajrāsana (Ankle Posture) or Sukhāsana (Easy sitting Posture) is Suggested for meditation. But a patient Lying in bed can also practice meditation. The Author suggests, by experience, that Meditation can be very well practiced during shavāsana (Corpse Posture) also.

7.6.1.3 Scientific aspects of Meditation

Dhyāna or Meditation is a Yogic Procedure for Making one's Mind silent and steady. Meditation is an effortless single thought condition. It reduces Mental stress by giving maximum rest to the Nervous system. The Mental calmness produced by meditation reduces the impulses going through the overstimulated sympathetic nervous system in mental stressful conditions. Acceleration in heart rate, rise in blood pressure, tensioning of the muscle and resultant increase in Basal Metabolic rate and reduction in Oxygen Consumption by meditation leads to marked mental relaxation and hence improvement in the Cardiac function.

Recently much scientific work has been carried out in the field of Transcendental Meditation (T.M.) a Method of Meditation is general also. Hence we will now consider here some of these results.

Transcendental Meditation method has been propagated by an Indian Yogi, Maharshi Mahesh yogi. T.M. is aptly described as Hypometabolic restful but alert state of the body. It has been scientifically Proved to be immensely helpful in achieving Mental peace. It can be Adopted by all sorts of people to lead a normal Healthy life.

The following Scientific Observations were noted after the practice of Transcendental Meditation (T.M) For that all the Scientific Research work, Statistical Data Conclusions are carried out by the Maharshi European Research Union about the Scientific Aspect of Meditation in general.

Reduction in basal metabolic rate (B.M.R):

B.M.R. was observed by measuring Oxygen Consumption in 20 subjects during the T.M. Technique. It was observed that Oxygen Consumption was Markedly decreased during T.M. The average decrease was 16% within the first 10 minutes of T.M. Session While during the deep sleep of 7 hours duration, the average decrease in oxygen consumption was about 8%. The reduction in B.M.R during the T.M. technique was greater and much Quicker than that during the deep sleep.

Relief from mental stress:

Plasma Cortisol was found to decrease significantly in individuals participating in the T.M programme for 3 to 5 years; whereas it didn't change significantly in control

subjects during ordinary relaxation. Moreover the T.M participants had relatively low plasma cortisol levels at all times, in comparison with the general population

Relief from insomnia

The T.M programme significantly reduced the time taken for Insomniacs to fall asleep. The average time to sleep onset of about 75minutes was seen reduced to only 15mintues after one month T.M Technique.

Normalization of high blood pressure

Systolic and Diastolic arterial blood pressure were recorded 1,119 times in 22 hypertensive patient before and after began the T.M programme. The reduction in B.P was noted after 4 to 63 weeks after the patient began practicing the T.M technique. Is was statistically significant. An average decrease of systolic B.P from 150 to 140mm of hg. And diastolic B.P from 95 to 88 mm hg was noted.

Increase in cardio-vascular efficiancy (in athlets) :

The heart rate of athlets was measured during a standardized physical activity- the step test, after 6 weeks of general physical training alongwith the T.M programme, 15 athlets participating the T.M technique showed significantly lower the heart rate following vigorous activity than did the control 15 subjects.

Lowering of heart rate

In mediators, the average Heart rate was found to be 68 beats per minute before and after T.M and still lower during T.M; while in Non-coordinators, the average heart rate was found to be 78 beats per minute before and even durig relaxation with slight rise afterwards.

Increased tolerance for physical activity of heart patents (angina pectoris)

The heart patients with stable Angina Pectoris and six matched controls with Angiographically documented coronary heart disease, were excercised up to the point of moderately severe pain. These patients were studied before and eight months after learning the T.M technique. A highly significant 14.5% increase in exercise improvement was seen in maximum work load while 16% delay in onset of ST wave depression in E.C.G 7.25% lower oxygen consumption of the heart after 3 minutes of exercise was also noted by indirect measures.

Chapter – VIII

Conclusion

This study is a critical analysis of principles of Āyurveda and Yoga found in Āgama literature, specially in Vaikhānasa gṛhya sūtra . Āgama literature being older than the Āyurveda samhitas, the relevant subject is expected to have been taken from Atharvana veda. The principles of life style like danta dhāvana, snānavidhi etc are highlighted in Āgamas but not anjana, nasya, vyāyama as found in Āyurveda texts. Health conscious principles are incorporated along with religious rituals which are prescribed while performing samskāras.

There are certain differences between classical texts of Āyurveda and Yoga with that of Āgama literature in the subjects of Samskāras, Pramānas of body parts, garbhavridhi, kinds of vāta and their functions etc. It is to conform the opinion of particular subject considering relevant topic from standard text of Āyurveda and Yoga whichever is applicable. It is to conclude that Ṛtusaṅgamana samskāra explained in Gṛhya sūtra is to be performed as it is explained in Āyurveda. Some gṛhya sūtra s imposed nasya with nyagrodha and siddharthaka paste before ṛtusaṅgamana, which is imposed in Pumsavana Samskāra. These ṛtusaṅgamana, grbhādhāna and pumsavana are supported by Caraka, Susruta, Vāgbhata and Kāsyapa samhitas. Garbhādhāna is nothing but identification of early pregnancy in a woman. The signs told in gṛhya sūtras are identical with Āyurveda texts. Regarding pumsavana gṛhya sūtras opine that it can be in 4th or 5th month of pregnancy. But Carak confirms it should be in 2nd month of pregnancy only. Māsanumāsika garbhavridhi is explained both in Āgama sutra and Āyurveda texts at greater length. Of course there is a similarity in formation of garbha between Āyurveda and Āgama, such as role of panchabhutas. Establishment of Head of foetus, extremities, trunk etc. in Āyurveda is quite scientific than Āgama texts.

Yoga is another science that make the human life style a systematic path way. Such Yoga has got many contributions in Āgama, especially by commentaries. The practice of Ashtāṅgayoga of Patanjali is depicted in Āgama literature. Patanjali has given total 10 propensities in Yam and Niyama, but Āgamas propounded total 20 for Yama and Niyama. It is to conclude that 10 are important āsanās, as prescribed by gṛhya sūtras,

which stand on par with Gheranda samhita in their explanations and usages. The Pranāyāma practice explained by Āgama is no way inferior to the classical texts of Yoga. The time of ghatica as per Nirṇaya sindhu, for the practice of pranāyāma at different levels is much practical. The practice of Dhāraṇa and Dhyāna at different cakra sthānas given by gr̥hya sūtra s is laudable. The Mokshopāya given in Vaikhānasa gr̥hya sūtras is incomparable with any other text of such kind.

At the outset Āgama literature has thrown a light on the corners of human life with scientific outlook in the religious touch. We conclude that this study will definitely raise the curtain for conformed opinions without disturbing classical thoughts with their contiguous relation in other contemporary sciences.

The Vaikhānasa gr̥hya sūtra which is available along with commentaries has got strong foundation in explaining samskāras, with the rituals, basing on Āyurveda and Yoga principles. However, neither Āyurveda classics mentioned Āgama texts, nor the Āgama texts quoted Āyurveda classics in sharing the ideas. The same with Yoga classics. Thus, it is to conclude all the three treatises from Āgama, Āyurveda and Yoga have got their won entity in contributing points in respective subjects.

APPENDIX – I

Figures of chakras

A.1.1. Location of shat chakras

A.1.2. Muladhara chakra

A.1.3. Swadhishtana chakra

A.1.4. Manipura chakra

A.1.5. Anahata chakra

A.1.6. Visudhi chakra

A.1.7. Ajna chakra

A.1.8. Sahasrara chakra

A.1. 9. Yogasanas (19 nos)

APPENDIX – II

Table I A.2.1 Differences In Garbhavridhhi (chapter vii)

Table II A.2.2. pramana [Body part measurements(chapter vii) Table

III A.2.3. kinds of vata (chapter vii)

Table IV A.2.4. Samskaras(chapter vii)

Table V A.2.5. Yogasanas in Agama and Yoga literatures (chapter vii)

APPENDIX – II

Table-A.2.3. kinds of vata (CHAPTER VII)

Sl.no.	Vata	Agama	Ayurveda	Yoga
1.	Prana	✓	✓	✓
2.	Udana	✓	✓	✓
3.	Vyana	✓	✓	✓
4.	Samana	✓	✓	✓
5.	Apana	✓	✓	✓
6.	Naga	✓	✗	✓
7.	Kurma	✓	✗	✓
8.	Krukara	✓	✗	✓
9.	Devadatta	✓	✗	✓
10.	Dhanajaya	✓	✗	✓

APPENDIX – II

Table – A.2.2. pramana [Body part measurements] CHAPTER VII

Sl.no.	Body part	Agama	Ayurveda
1.	Body length	96 anguli	120 anguli
2.	Pitta	6 anjali	5 anjali
3.	Sleshma	5 anjali	6 anjali
4.	Rakta	10 anjali	8 anjali
5.	Vasa	4 anjali	3 anjali
6.	Majja	2 anjali	1 anjali
7.	Medas	3 anjali	2 anjali
8.	Mutra	7 anjali	4 anjali
9.	Sukra	½ anjali	½ anjali
10.	Total bones	363	300
11.	Total nadis	72000/301000	72000
12.	Total marmas	200	107
13.	Peshis	500	500
14.	Joints	200	210
15.	Roma chidras	3,50,00,107	---
16.	Swedavaha shrotas	60,70,000	---
17.	Randhras(bahya)	9	9
18.	Siro majja	1 anjali	---

APPENDIX –II

Table – A.2.4. Samskaras(CHAPTER VII)

Sl.no.	Name of the Samskara	Agama	Ayurveda
1.	Nisheka	Yes	No
2.	Ritusangama	Yes	Yes
3.	Garbhadana	Yes	Yes
4.	Pumsavana	Yes	Yes
5.	Seemantha	Yes	Yes
6.	Vishnubali	Yes(Vaikhanasa)	No
7.	Jatakarma	Yes	Yes
8.	Uthana	Yes	No
9.	Namakarana	Yes	Yes
10.	Annaprashana	Yes	Yes
11.	Pravasagamana	Yes	No
12.	Pindavardhana	Yes	No
13.	Choula/Chuda karma	Yes	Yes
14.	Upanayana	Yes	Yes
15.	Parayana vrata bhanda	Yes	No
16.	Visarga upakarma	Yes	No
17.	Samavartana	Yes	No
18.	Pani grahana	Yes	Yes

19.	Swarna prashana	No	Yes(Kashyapa)
20.	Phala prashana	No	Yes(Kashyapa)
21,	Surya/Chandra darshana	No	Yes(Kashyapa/Charaka)
22.	Upaveshana	No	Yes
23.	Nishkramana	No	Yes(Kashyapa)

APPENDIX – II

**Table – A.2.5. Yogasanas in Agama and Yoga literatures
(CHAPTER VII)**

NAME OF THE YOGASANA	AGAMA LITERATURE	YOGA LITERATURE
1. Padmasana	Yes	Yes
2.Swasthikasana	Yes	Yes
3.Gomukhasana	Yes	Yes
4.Verasana	Yes	Yes
5.Simhasana	Yes	Yes
6.Samudgasana*	Yes	No
7.Mayurasana	Yes	Yes
8.Kukkutasana	Yes	Yes
9. Bhadrasana	Yes	Yes
10.Kurmasana	Yes	Yes
11. Muktasana	Yes	Yes

*Samudgasana is considered to be a step in Mayurasana and total number of asanas come to 10.

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Chapter - IV

Upraisal of Āyurveda material found in (Āgama)

Vaikhānasa Grhya Sūtra

4.1 Niṣekādi Saṁskāra

Among the āgamas, vaikhānasa āgama is considered to be first and foremost and also said to be complete. The present study is focused over the quotations discussed regarding principles of Āyurveda and Yoga. Hence the quotation concerned with Āyurveda principles from the Vaikhānasa grhya sūtras where saṁskāras are discussed at greater length. ¹

The mūlasūtra explains the number of saṁskāras which are to be performed in one's life. As per the sūtra, the niṣekā is the first saṁskāra which ends with the Pānigrahana saṁskāra. The term niṣekā is explained by commentator as making wet of the wife's birth canal. In the following sūtra which enumerates the total number of saṁskāras as eighteen which starts with ṛtusaṅgamanāa. The term ṛtusaṅgamanāa connotes meaning that the time of copulation must be in ṛtukāla only. In a nutshell, the ṛtusaṅgamanāa saṁskāra is nothing but making the copulation of the wedded couple during the fertile period. The next saṁskāra is garbhādhānam, which is nothing but identification of the pregnancy in a woman. Here, early signs of pregnancy are to be recognized. All these three saṁskāras are demanding the knowledge of physiology of the own.

The fourth saṁskāra is pūmasavanam, which is meant for procuring a male child. This is imposed with ritual as usually and this demands knowledge of process how to advocate the 5th saṁskāra is sīmāntam. In this saṁskāra a routine ritual is imposed with chanting of mantra etc., but may not have some physiological application in human being. The next saṁskāra is viṣṇubali, which is specially imposed for Vaikhānasas and the followers of Vaikhānasa sūtras. This saṁskāra is meant for garbhastha śīśu rakṣaṇa. ²

4.2. Niṣeka

Niṣeka is the first and foremost saṁskāra which is performed with the ritual with specific process of sacred fire. This invariably involves chanting of mantras.

Niṣekāsaṁskāra is explained separately unlike other gr̥hya sūtras. From the commentary by Nrisimha Vajapayee, we get the explanation on when the Niṣekāsaṁskāra is to be performed. As per the opinion of commentators, the fourth night explained in original sūtras is to be understood that after menstruation, the fourth night is optimum time, which means that menstruation of a woman is expected for 3 nights. It is instructed that the woman is to be adored with new clothes, scent, garlands, etc.³

4.3 Ṛtusaṅgamana

Ṛtusaṅgamana is the second saṁskāra for the newly wedded woman. A woman who is regularly menstruating is supposed to follow certain customs. They are – During the period of menstruation, the woman is considered to be impure and is not supposed to wear a clean saree and should not put Anjana to the eye, or wear ornaments, garlands etc., She should not have taiālbhyāṅga, dantadhāvana, etc., She should not do “Bhu Vilekhanam” (any writings over the earth); she should not dress the hair and nails.

Thereafter, the woman who has completed menstruation for 3 nights can go with dantadhāvana (brushing the teeth). The commentator specifies that brushing the teeth should be done with indicated twig of a tree. She can adore her self with sandal paste and can hold Indian gooseberry (Dhatrīphala), wear a clean white saree, can bathe freshly, can have the paste of the turmeric and other such decorations etc., And such women should not look at downtrodden people and should not talk to them. She should look at her own husband and nobody else. This is imposed with an intention that the woman who has completed menstruation and taken the bath should not look at other males as she is expected to have pregnancy through the husband and obtain the offspring resembling her husband. Thus, she can see her husband and nobody else.

Riturātri is nothing but counting the days from completion of menstruation, such riturātri is considered as fertile period. These nights are 12 in number and some of the scholars opine that they are 16. It is to count from the first day of menstruation. For 3 nights, she is not supposed to have the copulation and it is the fourth night which is to be considered for intercourse. The other days for copulation in between are, even nights for obtaining male child. They are 4th, 6th, 8th, 10th, 12th, 14th and 16th day. Those who want to have female child should go for copulation on odd days namely 5th, 7th, 9th, 11th, 13th and 15th day. Such woman is advised to have payasa made

out of Sali, vreehi, yava, etc., Here, the commentator opined vrihi variety of rice along with milk is good enough.

In the original sūtra, it is the ahara which is important for formation of dhatus and thus the important ones are suggested. In this context, a special preparation is suggested to be given to the woman and it is to be administered through the nostrils. This is with vāta, sahadeva, nyagrodha tender leaves, from which the fresh juice is extracted from them. The fresh juice is administered into the right nostril of the woman who is with desire to have male child, and a woman who desires a female child should be given through the left nostril. It is instructed that the woman who receives the recipe should not spit and should not undergo emotions like anger, agony, melancholy, weeping, etc., Again, such woman is allowed to have copulation with her husband, performing the indicated ritual by chanting the mantra “Visnoryonim kalpayatu”.⁴

4.4 Garbhādhāna

Garbhadhana is a saṁskāra having rituals as other saṁskāras. In this saṁskāra, scientific knowledge is incorporated regarding the identification of early pregnancy in human beings. This saṁskāra follows ṛtusaṅgamanāa, in order to confirm the early pregnancy in the woman who has completed ṛtusaṅgamanāasaṁskāra. There are some signs and symptoms for the woman who is conceived, by which we can confirm that the woman is pregnant. They are – śarīrātopa (twitching all over the body), śakthi seedanam (lethargy in lower limbs), hatered towards husband, aruchi (tastelessness), lalaprakopam (Excess salivation), kharata (hardness), yonispuranam (pulsation in birth canal), etc., With these signs and symptoms, garbhādhānasaṁskāra is performed to that particular woman.

Ritual where cow’s milk, cow’s curd and cow’s ghee are mixed in equal parts, called “trivrut” is done. This is given to the woman.⁵

4.5 Puṁsavana

It is resembling nasya karma in āyurveda with specific materials such as white mustard, vātankura (tender stilt root of banyan tree).⁶

4.6 Sīmānta

It is otherwise called “Seemantonnayanam”. This saṁskāra follows puṁsavana. This saṁskāra is performed before prasavakala (expected delivery time) and after the confirmation of movements of the foetus. This saṁskāra is also performed with rituals having sacred fire. Here also, ‘trivrut’ prāśana is instructed.

In all the gṛhya sūtras, a thorn collected from a wild forest pig is used to unveil the kesapasa (hair dressing). This saṁskāra is done in the 8th month of the pregnancy. Some scholars said that this should be during the 8th month from the confirmation of pregnancy (nothing but garbhādhāna).⁷

4.7 Jātakarma

This saṁskāra is starting with making the pregnant woman who is about to deliver, to enter into the sūtika gṛham (delivery home). This delivery home is fumigated with cowdung and mustard ignited in the delivery room. Then, only the pregnant woman is asked to enter. Then, in order to attend the delivery proper, the prescribed medicaments are to be brought to the delivery room by a person who is expert in conducting deliveries. The woman who is getting delivery pains is to be prepared by the conductor. First of all, the clothes around the abdomen are to be loosened, and around the chest also clothes are to be loosened. There should not be any tightened clothes around the waist and below the umbilicus. It is to make the dilation of the birth canal with the help of sarjakshara which is to be applied in the vaginal canal for the purpose of peedana (contractions). Then, fumigation is done with the medicament ‘pindeetaka” (fruit of *Randia dumetorum*) or “sarpakanchuka” (peeled out of epidermis of snake). And it is instructed that hiranypushapa (*Argemone mexicana*) plant’s root is taken and is kept in the hands and soles of the woman who is delivering. It is told that this action is done for “bhūtarakṣaṇa” (Protection against microbes).

It is declared that the birth time of a baby is to be taken at the juncture when the tip of the nose comes out of the birth canal. That is the time to be considered to go with astrology.

Just after the delivery, a pot full of pure water is to be kept at the right side of the head of the woman. Then, there must be a “parashu” (khutaram) kept at the left side of the entrance of the delivery room, and some gold is also kept in the delivery room. To the right side of the entrance of the delivery room, sacred fire is to be arranged and homam is to be performed with paddy, mustard, etc. It is advised to have vacha, haritaki, gold, honey and ghee, which are considered to be pancamedhya. On the other hand, brahmighrutam is also suggested along with milk and vacha. And baby is to be given minute amount of gold with the help of darbha or brahmighrutam. Every morning and evening, ghee is to be given. It is considered as considered as ghrutapanakarma. This saṁskāra ends with 3rd, 5th, 7th or 9th day, performing the concerned rituals.⁸

4.8 Nāmakaraṇa

Nāmakaraṇa is the saṁskāra done for the newborn baby. This saṁskāra is dealt with in detail even in the Ayurvedic classics. This saṁskāra starts from the beginning of prasūtakāla and from the 40th day to 50th day after delivery. This holds good in case of male or female baby. Because of the impurity to the woman who delivered and the period is considered to be the healing time. Here, the commentator mentioned the opinions of various scholars. They are –

Nāmakaraṇa done at 12th day with sacred fire. As per Viṣṇupurana, this may be done on completion of 10th day, 12th day, 18th day, before completion of that month.

In others’ opinion from the birth 10th day, 100th day, on completion of one year, nāmakaraṇa is done.⁹

4.9 Varṣavardhana

Varshavardhana saṁskāra is meant for the baby’s development and done in the name of concerned deity of that particular nakshatra in which the baby got the birth.¹⁰

4.10 Annaprāśana

Annaprāśana is, giving solid diet for the first time to the baby at the age of 6-8 months.¹¹

4.11 Pravāsāgamana

This is a celebration with a specific ritual where the baby is brought out of the home for the first time.^{12,13}

4.12 Pindavardhanam

This is also a saṁskāra where the boy is given the preparations made with jaggery and sugar along with other boys of the same age group.¹⁴

4.13 Chaulam

Chaulam is a saṁskāra to the boy done in 1st or 3rd year of age. In this saṁskāra, hair dressing will be done for the first time to the baby. There will be number of “Chula” as per the number of concerned pravana of that gotra to which the body is belonging to.^{14a & 14b}

4.14 Vimānārcanakalpa

This book was written by sage “Marichi”. He was one of the disciples of “Vaikhānasa maharshi”. This book belongs to “Kalpam”, which is one among the vedangas. The principal content of this book is “Devātarchanam”. According to the author of this book –

“parampuruṣamarchayettadvimānārcanam ”

Which means – “The division which elaborately mentions about “Archanavidhi” of “Paramapuruṣa”/Supreme Almighty is in “Vimānārcanam”. Literally, “vimānam” means a role model to Archanavidhānam, which is named as “vimānārcanam”.¹⁵

4.14.1 About Marichimaharshi

In this book, original production of human body and garbham, different forms of garbham etc., are discussed in 82nd patalam.

- Rice/food comes from the herbs/plants.¹⁶
- The food transforms into three forms – 1)urine, 2) feaces, 3) Semen (men),ovum (women)¹⁷

- This semen and ovum are present spread all over the body in invisible form as ghee present in the milk.¹⁸
- The root of semen is purusha beejam and that of śoṇita is kucha mula¹⁹
- During act of copulation (सम्योगकालः), due to the bliss of Almighty and because of vāta, śukra and śoṇita will enter the garbhālaya²⁰

4.14.2 Different forms of Garbha

The form of garbha in the first night is kalalam – which means “jelly like substance”.²¹

- In the second night, it will be like a water bubble.²²
- After third night, it becomes like flesh.²³
- After 4th night, it becomes like muscle tissue.²⁴
- After the fifth night, it becomes solid.²⁵
- After 6th night, it spreads.²⁶
- After 7th night, it forms relation.²⁷
- After eighth night it will be like milk.²⁸
- After 15 days, it attains pindakruti.²⁹
- After one month, it obtains human body form.³⁰
- After 2 months, head and limbs appear.³¹
- By three months, abdomen and waist regions appear.³²
- By 4th month, hands and legs appear clearly.³³
- By 5th month, hair follicles appear.³⁴
- In 6th month bones arrangement occurs.³⁵
- In 7th month, life enters.³⁶
- In 8th month total body appears.³⁷
- In 9th month, it starts moving.³⁸
- Snāyu, majja and boones are derived from śukram.³⁹
- Skin, blood and flesh develop from ārtavam.⁴⁰
- The human body is divided into 6 koshas.⁴¹
- Skin, which is in vikruta form, rasa, along with rakta, māṁsa , meda, asthi, majja and śukram from seven dhātus of the body.⁴²

- Dominance of śukradhatu results in male child, and that of śoṇitam results in female child. If both are in equal proportions, it results in eunuch.⁴³

4.15 From different Gṛhya sūtra

4.15.1 Aśvalāyana Gṛhya Sūtra

- Dhanvantari yagna is to be performed in offering chaitya devas before going to garbhādhāna saṁskāra.⁴⁴
- There are 3 rituals namely garbhalambhana, pumsavana and anavalobhanam. Among these three pumsavana is performed in the 3rd month of pregnancy. It is done on the day of punarvasu star first to observe starving and on the day of pushyami star the actual ritual is performed. The curd is taken in hands and mixed with 2 masha (black gram) and one gram of yava. Then it is later eaten by the pregnant woman. Then grass of white color is grinded and the juice is poured into the right nostril of pregnant woman.⁴⁵
- Sīmānta saṁskāra is done in 4th, 6th or 8th month of pregnancy.⁴⁶
- Jātakarma is done on 21 day after delivery.⁴⁷
- In the 6th month, of baby, Annaprāśana is done.⁴⁸

4.15.2 Drāhyāyana Gṛhya Sūtra or Khādīra Gṛhya Sūtra

- Ṛtukāla is the fertile period of the women, husband should approach the woman putting the right hand on the genitals of the wife, chanting “Viṣṇuryonimkalpayatu.....” mantra they should engage in intercourse.⁴⁹
- In the 3rd month of the first pregnancy pumsavana should be performed.
- For this purpose nyagrodha twig which contain fruits and not contaminated with germs is taken. Then masha (black gram) and yava grains in 73 numbers are taken. Nasya karma is done in the right nostril of pregnant woman.⁵⁰
- In the 4th or 6th month sīmānta saṁskāra is performed.⁵¹
- Then after delivery, for baby prashana (annaprāśana) is done.⁵²
- In the 3rd year chaula karma should be done.⁵³
- In the boy's 8th year upanayana is done.⁵⁴

4.15.3 Laugākṣī Gṛhya Sūtra

- The married couple should observe celibacy for 1 year. They must not go for intercourse for 12, 6 or even one day. Then they are supposed to go for copulation.⁵⁵
- In the 3rd month sīmaṁta saṁskāra is performed. it is nothing but combing of the pregnant woman's hair.⁵⁶
- Pumsavana saṁskāra is explained post sīmaṁta in this gṛhya sūtra.⁵⁷
- Then “soshyanthisavanam” is follow up saṁskāra with an intension to have the free delivery.⁵⁸
- Jātakarma is done at the time of delivery.⁵⁹

4.15.4 Kauṣītaki Gṛhya Sūtra

- Right after the panigrahana, couple should observe celibacy for 10 nights.
- The saṁskāra is done with nuptials for first time to the couple. At that time, the root of “premkhana” is grinded and the juice is poured into right nostril of the woman. Then the couple is asked to have intercourse. Here also the chanting of mantra is imposed.⁶⁰
- In the 3rd month of pregnancy pumsavana is performed. In this text “pushya” and “sravana” stars are selected. To conduct nasya karma, “somalatha”, “darbha” or “nyagrodha” plant's tender twigs are taken and nasya should be done in the right nostril of the women.⁶¹
- In the 4th month garbha rakṣaṇa ritual is done.⁶²
- In the 7th month sīmaṁta saṁskāra is performed⁶³
- Niskramanasamskāra is advised to be done in the 4th month after the child's birth⁶⁴
- In the 6th month Annaprāśana is to be done.⁶⁵
- In the 7th or 8th month karnavedhana is done.⁶⁶
- In the 1st year chaula karma should be done.⁶⁷

4.15.5 Bodhāyana Gṛhya Sūtra

- Bodhāyana gṛhya sūtra has not focused much on saṁskāras.
- It is understood that in garbhadaṇa brahma, in pumsavana prajāpati, in sīmānta dhata, in jātakarma and viṣṇubali savitha is to be worshipped.⁶⁸
- Either 7th or 8th month of baby karnavedhana is done.⁶⁹

4.15.6 Mānava Gṛhya Sūtra

- In the 3rd month of pregnancy “Arani” is sacrificed.⁷⁰
- 8th month of pregnancy “jaya” and others are given sacrifice.⁷¹
- Making the baby to see the “sun”, in the 4th month.⁷²
- Annaprāśana in the 4th month.⁷³
- 5th or 6th month pāyasa is given to the baby.⁷⁴

4.15.7 Kouṣika Gṛhya Sūtra

- These verses are taken from the context of offering the sacrifices in different rituals with medicinal herbs like trapusa, khadira, etc. The saṁskāras are done as per other gṛhya sūtras.⁷⁵

4.15.8 Pāraskara Gṛhya Sūtra

- Pumsavana is told as other gṛhya sūtras.⁷⁶
- Sīmāntam is done in 6th or 8th month of first pregnancy, with specific rituals.⁷⁷
- In the 6th month Annaprāśana is to be done.⁷⁸
- In the 1st year chaula karma should be done.
Ingestion of food is instructed with- first liquids, in middle hard substances are taken and then liquids are to be taken. As per the taste, sweet substances are to be taken first, sour and salt in between, and finally spicy and bitter are taken. One should not touch the food with left hand, not to touch feet while taking food, head, vasti (bladder) and not to touch others diet.⁷⁹

4.15.9 Hiranyakesi Gṛhya Sūtra

- In the 4th month of the pregnancy sīmānta saṁskāra is performed.⁸⁰
- In the 3rd month of the pregnancy pumsavana should be performed.⁸¹
- In the 6th month Annaprāśana is to be done.⁸²

4.15.10 Sāṁkhyāyana Gṛhya Sūtra

- In the 3rd month of the pregnancy pumsavana should be performed.⁸³
- In the 4th month of the pregnancy sīmāntasaṁskāra is performed.⁸⁴
- Jātakarma is done at birth.⁸⁵
- Nāmakaraṇa is to be done on the 21st day.⁸⁶
- In the 6th month Annaprāśana is to be done.⁸⁷
- In the 1st year chaula karma should be done.⁸⁸
- In the 3rd year of baby “sikha” is made.⁸⁹

4.15.11 Vārāha Gṛhya Sūtra

- In this gṛhya sūtra 3rd year of baby “sikha” or “jata” is made.⁹⁰

4.15.12 Gobila Gṛhya Sūtra

- Chaturthi karma is done to the newly wedded couple.⁹¹
- Garbhadhan saṁskāra is done with chanting “Viṣṇuryonimkalpayatu.....” mantra.⁹²
- In the 3rd month of the pregnancy pumsavana is done.⁹³
- In the 4th or 6th month of the pregnancy sīmāntasaṁskāra is performed.⁹⁴
- In the 3rd year chaula karma should be done.⁹⁵

4.15.13 Agnivesha Gṛhya Sūtra

- It is to have alliance with the woman who does not belong to the same gotra as of the bridegroom. The woman should have all body parts intact.⁹⁶
- In the 3rd month of the pregnancy pumsavana is done.⁹⁷

4.15.14 Bhāradvāja Gr̥hya Sūtra

- In the 3rd or 4th month of pregnancy pumsavana is done.⁹⁸
- Rathārohanam is considered as one of the saṁskāras for new born baby.⁹⁹

4.15.15 Āpastamba Gr̥hya Sūtra

- Sīmaṁta saṁskārais done in the 4th month of first pregnancy. In the 3rd or 4th month of pregnancy pumsavana is done. It is instructed to perform pumsavana before sīmaṁtam. Kshiprasavana is done for free delivery. Jātakarma is done at birth. Nāmakaraṇa is to be done on the 10th day after birth. Annaprāśana is performed with curd, ghee, honey etc. Chaulam is nothing but first shave for the baby.¹⁰⁰

4.15.16 Kouthuma Gr̥hya Sūtra

- Ṛtukāla of the women is to be identified, and the husband should approach her for intercourse, chanting “Viṣṇuryonimkalpayatu...” Intercourse on even days gives male baby, and on odd days gives female baby.
In the 3rd month of pregnancy pumsavana is done.¹⁰¹
- In the 4th month of the pregnancy sīmaṁta is performed.¹⁰²
- In pumsavana shali tandula and tila mixture is to be taken.¹⁰³
- Udumbara (shakha) twig is used for sīmaṁta.¹⁰⁴
- Chandra darśana is considered as a saṁskāra.¹⁰⁵
- In the 6th month Annaprāśana is to be done.¹⁰⁶
- In the 3rd year chaula karma should be done.¹⁰⁷

4.15.17 Mṛtamātr̥ka Garbhapātana

The woman with full term pregnancy dies, the pulsations of the abdomen are identified and confirmed that the fetus is alive. In the presence of husband of that woman or son or any relative, the physician who is expert in surgery should be called and an incision should be given in between umbilicus and genital organs of the woman. Thus the live baby should be saved.¹⁰⁸

References

1. अथ निषेकादिसंस्कारान्व्याख्यासामः (vai.sma. 1 pra. 1 kha.1 sl)
 अथ निषेकादिसंस्कारान्व्याख्यासामः इति। अत्राथशब्दो मङ्गलार्थः। अत्र सूत्रस्यानुष्ठातारोऽध्येतारश्चोतारश्चायुष्मन्तोभवेयुरिति। रेतसा भार्यायाः योनिः निषिच्यते संसिच्यतेऽस्मिन्निति निषेकः। स आदिः प्रथमो येषां ते च ते संस्काराः संस्क्रियते पुमानेभिरिति संस्काराः। सुडागमः। तान्निषेकादिसंस्कारान्व्याख्यास्यामः विशेषो विस्तरो वा। आज् अभिव्याप्तौ। ख्या प्रकथने। चक्षिजः ख्याङिङति ख्याङादेशो वा स्यतासीलुलुटोरिति स्यप्रत्ययः अतो दीर्घो यङीति दीर्घः। तिससीतिमस्प्रत्ययः। एवं व्याख्यास्याम इति सिद्धम्। अथ ते किं नामानः कियन्तश्चेत्यत आह।
 (commentary)
 ऋतुसंगमनेत्यादि ऋतौ ऋतुकाले संगम्यते भार्या अनेनेति ऋतुसंगमनम्। गर्भ आधीयतेऽनेनेति गर्भाधानम्। पुमान्सूयतेऽनेनेति पुंसवनम्। सीमन्तः केशपद्धतिः क्रियतेऽस्मिन्नस्या इति सीमन्तः। विष्णवे बलिर्दीयतेऽस्मिन्निति गर्भरक्षणार्थं विष्णुबलिः। जातं प्रति यत्क्रियतेऽस्मिन्तत्जातकर्म। सूतिका ग्रहं शय्या वा उद्धीयतेत्यज्यते शिशुनेत्युत्थानं नामाभिधानं क्रियतेऽस्येति नामकरणम्। अन्नं प्राश्यतेऽनेनास्मिन्नित्यन्नप्राशनम्। प्रोष्यते च आगम्यतेऽनेनास्मिन्निति प्रवासागमनम्। पिण्डः शिशोर्द्धेहः वर्द्धतेऽनेनेति पिण्डवर्द्धनम्। चूडा शिखा क्रियतेऽस्यास्मिन्निति चैलकम् उप गुरुसमीपं नीयते मन्त्रेणायमुपदेशार्थमित्युपनयनम्। पारं वेदस्यान्तः तस्यायनं प्राप्तिः ततर्थं व्रतं प्रजापत्यादि। तस्य तत्काण्डारम्भकाले बन्धः। तत्परिसमाप्तौ विसर्गः पारायणव्रतबन्धविसर्गः। उपाक्रियते वेदः उपक्रम्यतेऽनेनेत्युपाकर्मः। सम्यगावर्तते तेन दारसंग्रहणार्थं गुक्कुलादिति वा गन्धपुष्पादिभिस्सह वर्तत इति समावर्तनम्। वध्वाः पाणिः गृह्यतेऽनेनास्मिन्निति पाणिग्रहणम्। ततो द्वन्द्वसमासः। तान् इत्यनेन प्रकारेणाष्टादशसंख्याकाः शरीरसंस्कारार्था संस्काराः शारीराः तत्तत्कालकर्तव्या नित्याश्च भवन्ति। इदानीं यज्ञा विभज्यन्ते।(vai.sma.1pr.1kha.2sl)
2. ऋतुसंगमनगर्भाधानपुंसवनसीमन्तविष्णुबलिजातकर्मोत्थाननामकरणान्नप्राशनप्रवासागमनपिण्डवर्द्धनचौलकोपनयनपारायणव्रतबन्धविसर्गोपाकर्मसमावन्तनपाणिग्रहणानीत्यष्टादशसंस्कारशरीराः। (vai.sma.1pr.1kha.2sl)
3. ततोऽपरस्यां रात्रौ चतुर्थामलङ्कृत्याग्निमुपसमाधाय नवप्रायश्चित्तानि जुहुयात्।
 त्रिरात्रानन्तरं चतुर्थ्या रात्रौ अपरस्यामपरभागिन्यां रात्र्यामलङ्कृत्यापत्नीमात्मानं वस्त्रगन्धमाल्यादैर्विभूष्य पत्न्या सहप्रणानायम्य निषेककर्म करिष्य इति संकल्प्य

अग्रिमैपानमुपसमाधाय परिसमूह्य परिषिच्यास्मिन्नग्नौ नवप्रायश्चित्तानि व्याहृतिपर्यन्तं जुहुयात्।
(vai. sma. 3 pr. 8 kha 74sl)

4. अथ त्रिरात्रमृतौ मलवद्वासास्नानाञ्जनादीनि वर्जयेत्।

अथ निषेकानन्तरं यदा आर्तवं पश्यति तदा त्रिरात्रमृतावृतुकाले पत्नीमलवन्मलयुक्तमधौतं वासो वस्त्रं यस्यास्समलवद्वासाः स्नानमञ्जनमादिर्येषां तैलाभ्यङ्गदन्तधावनभूविलेखननखकृतनरज्जुकरणादीनां तानि स्नानाञ्जनादीनि वर्जयेत्।(vai. sma. 3 pr 9th kha)

चतुर्थदन्तधावनं गन्धमालकादिभिः स्नात्वा श्वेतवस्त्रानुलेपनास्त्रीशुद्धाभ्यामनभिभाष्यापरमदृष्ट्या सतीरं पश्येत् चतुर्थं चतुर्थेऽहनि प्रातः दन्तधावनमनिन्द्यकाष्ठेन शंशोधनं दन्तधावनं कृत्वा गन्धं चन्दनमामलकं धात्रीफलं ते आदिर्येषां हरिद्रचूर्णादिसनानीयानां तैर्गन्धमालकादिभिः आलिप्य स्नात्वा सचेलं स्नानं कृत्वा श्वेतं शुभ्रं वस्त्रं तस्य धारणं श्वेतगन्धस्यानुलेपनमानेपनं यस्यास्सा श्वेतवस्त्रानुलेपना भूत्वा स्त्रीशुद्धाभ्यामनभिभाष्य सहभाषणमकृत्वा अपरशून्यं पुरुषमदृष्ट्वा न निरीक्ष्य भर्तारं पतिं निरीक्षेत्।

यस्मादृतुस्नाता यादृशं पुरुषं पश्येत्तादृशी प्रजा भवति। यस्मात्कारणात् ऋतुस्नाता स्त्री यादृशं यादृगूपयुतं पुरुषं पुमांसं पश्येत्तादृशी तादृगूपयुता प्रजा सन्ततिर्भवति। तस्मादपरमदृष्ट्वा भर्तारमेव पश्येत्।

ऋतुरात्रयो द्वादश भवन्ति। षोडशीति चाचक्षते।

ऋतुसंबन्धिन्यो रात्रयः ऋतुरात्रयः द्वादश संख्याका भवन्ति। षोडशरात्रय इति चाचक्षते इति केचिद्वदन्ति। (vai. sma. 3 pr 9th kha 85 to 88 sl. and com)

5. प्रथमरजोदर्शनाद्याः तिस्रो रात्रयः स्त्रियं गन्तुमनर्हागम्यानभवन्ति।पुमान्समासु विषमासु स्त्री जायते। (vai. sma. 3 pr 9th kha 90sl)

ततोन्येषु रात्रिषु मध्ये समासु रात्रिषु चतुर्थषष्ठाष्टमदशमद्वादशचतुर्दश षोडशासु यदि स्त्रियं गच्छेत्पुमान्पुत्रो जायते।

विषमासु पञ्चमसप्तमनवमाद्यसमासुरात्रिषु यदि भार्या गम्यते स्त्री दुहिता जायते। तस्माद्यथाकामं स्त्रियं गच्छेत्। (vai. sma. 3 pr 9th kha 90sl.comm.)

शालित्रीहियवानामन्नंपयसा प्राश्नीयात्। शालयश्च व्रीहयश्च यावश्च ते सर्वे व्रीहिविशेषाः

शालित्रीहियवानामन्यतमस्यान्नमशनं पयसा सह प्राश्नीयात्भुञ्जीयात्। यस्मादाहारमूलधातवो

भवन्ति। यस्मात्कारणादाहारोऽशनं मूलं बीजं कारणं येषामाहारमूलः शक्तशुक्लकृष्णवर्णादयो

भवन्ति। तस्माच्छुद्धमन्नं पयसा प्राश्नीयात्। लक्ष्मीवटशृङ्गसहदेवीनामन्यतममभिधाय प्रक्षिरेद्वक्षिणे

नासापुटे पुत्रकामाय वामे स्त्री कामायाः। लक्ष्मीः बुद्धनिमलता वटस्य न्यग्रोधस्याशुंगाः

पल्लवमुकुलानि सहदेवी च तेषां लक्ष्मी वटशृंगसहदेवीनां मध्येऽन्यतरमाहृत्य अभिधाय
 पेषण्यामवधृष्य तद्रसं प्रक्षिपेन्नियेत्तस्य दक्षिणे नासा पुटे घ्राणरन्ध्रे पुत्रं कामयतीति पुत्रकामायाः
 पुत्रवत्साभिलाषिण्याः वामे नासा पुटे स्त्रीकामायाः जायायाः प्रक्षिपेत्।
 न निष्ठीवनं कुर्यात्, निष्ठीवनं न कुर्यात्।
 शोकरोषौ वर्जयति। शोकोदुःखं, रोषःक्रोधः – तौ शोकरोषौ वर्जयति।
 ततः एनां यन्मेघभादिभिः प्रोक्ष्यैः प्रोक्ष्य विष्णुयोर्निकल्पयतु इति तामुपगच्छेत्। ततस्तस्माच्चतुर्थ्या
 रात्र्यामेतां पत्नीं प्रोक्ष्यतां पत्नीमुपगच्छेत्। उपगमनं कुर्यात्।
 परिषिच्य वैश्वदेववैष्णवं मूलहोमाङ्गहोमौ हुत्वा विष्णुर्योनिं कल्पयतु इत्युपगमनमित्येके।
 आधारं कृत्वा परिषिच्य हुत्वा पश्चादुपगमनमित्येके वदन्ति। (vai. sma. 3 pr 9 kha 90sl)
 अथ गर्भाधानम् (vai. sma. 3 pr 10 kha.)
 अथ गृहीतगर्भलिङ्गानि।
 गृहीतः स्वीकृतः, गर्भो यया सा गृहीतगर्भा तस्य लिङ्गानि चिह्नानि। शरीराटोपस्सक्थिसीदनं द्वेषो
 भर्तृर्यरुचिराहारो लालाप्रकोपः खरतास्फुरणं योनेरिति। (vai. sma.3 pr 10 kha. 99sl)
 शरीरस्य देहस्य आटोपो गरिमा शरीराटोपः सक्थ्योरुर्वोस्सदनमलसनं पक्थिसीदनं द्वेषो भर्तुः
 प्रियस्य वैरमरुचिरप्रिय आहारओदनादिलालास्यन्दि नीरसनाजलं तस्य प्रकोप उद्भूतः लालाप्रकोपः
 श्वरता कठिनता बर्बरता वा स्फुरणं जृम्भणं योनेरुपस्थस्या। (vai. sma.3 pr 10 kha. 99sl com.)
 गर्भस्य दैवानुबन्धं ज्ञात्वाऽपूर्यमाणपक्षे पुण्ये पुन्नाग्नि शुभे नक्षत्र आज्येनागारं हुत्वा
 मङ्गलयुक्तामुपवेश्य संषिच्य धातादि पञ्च वारुणं मूलहोमं स्विष्टाहारं च हुत्वा वृषोऽस इति
 यवान्ददाति। (vai. sma.3 pr 10 kha.100sl)
 अनेन प्रकारेण गर्भस्य दैवानुबन्धं विधिनिर्मितां चिह्नां ज्ञात्वा मत्वा अपूर्यमाणपक्षे शुक्लपक्षे
 पक्षच्छिद्रवर्जिते तिथौ पुन्नाग्नि शतभिषङ्मूलस्मिन्वारेपातवैदृत्यादिवर्जिते योगे भद्रादिवर्जिते करणे
 पूर्वाह्णे एनां पत्नीं गर्भाधानेन कर्शनसंस्कारिष्ये इति संकल्प्य लौकिकाग्ना वैपासनाग्नैः वा आगारं
 हुत्वा गृहीतगर्भा मङ्गलैः शुभैर्वस्त्राभरणपुष्पाद्वैर्युक्तां समन्वितामात्मनो दक्षिणत उपवेश्य
 आसयित्वा परिषिच्य धातादि पञ्च वारुणं मूलहोमं स्वीष्टाकारं च हुत्वा यवा तस्याः पाणौ ब्रीहीत्वा
 ददाति। (vai. sma.3 pr 10 kha.100sl.com)
 पयोदधिघृतं समं गृहीतं त्रिवृदित्यामनन्ति। (vai. sma.3 pr 10 kha.101sl)
 पयः क्षीरं च दधि च घृतं च तत्समं समभागं यथा स्यात्तथा गृहीत्वा समेत्य त्रिभिरनुवर्तत इति
 त्रिवृदित्यामनन्ति वदन्ति।

भूस्त्वयि ददामि इत्येनं ज्ञापनेन त्रिवृतृतरिश्येत्। (vai. sma.3 pr 10 kha 102 sl)

भूस्त्वयि ददामीत्यादिभिश्चतुर्भिः तस्य पाणौ चतुष्कृत्वः त्रिवृद्गत्वा तां प्राश्येत्भक्षयेत्
आचान्तायानाभेरुर्ध्वम् अरिष्ट्वाहंपराञ्च इति दर्भेण त्रिरुन्माज्यं पुण्याहां कुर्यात्।
आचन्तायाः कृताचमनायाः पत्नयः नाभेरुर्ध्वमुपरिष्ठादुदरं गर्भेण त्रिरुन्माज्योर्ध्वं परमृज्य
पुण्याहंकुर्यात्।

6. अथ गर्भाधानादि चतुर्थे मासि पुंसवनं भवति। (vai.sma.3 pr. 11kha 105sl)

अथानन्तरं गर्भाधानादि गर्भादानकालादारभ्य चतुर्थे मासीति सकारान्तसप्तम्येकवचनं मासे पुंसवनं
कर्म भवति गर्भास्पन्दनात्पूर्वमिति याज्ञवल्क्यः गर्भस्पन्दनोत्तरकालमिति बृहस्पतिः द्वितीये तृतीये
वा मासीति पारस्करः। (vai.sma.3 pr.11kha 105sl com).

शुक्लपक्षे शुद्धेऽहनि पूर्वाह्णेऽग्निं मुपसमाधाय पूर्ववस्त्विष्टाकारान्तं हुत्वा दक्षिणतो
ऽग्नेरपरस्वामसीनायै वृषोऽसि इति सर्षप मिश्रितान्यवान् आन्धोस्य इति दद्यात्।
एत्वेष्टोकस्मिन्काले वा शुक्लपक्षे शुद्धे वक्षच्छिद्रादिदोषरहिते तिथौ शुद्धे वासरे शुद्धे नक्षत्रे शुद्धे योगे
शुद्धे करणे शुद्धे मुहूर्ते एवं शुद्धे दोषरहितेऽहनि दिवा पूर्वाह्णे एनं पुंसवनकर्मणा संस्करिष्य इति
संकल्प्य पूर्ववदग्निं समाधायगात्रं हुत्वा परिसमूह्य पूर्ववद्भ्रूभेधानवत्विष्टाकारान्तं हुत्वा
दक्षिणतोऽग्नेरपरस्यमिथ्याग्नेः नैर्भूत्यामासानीयैमङ्गनयुक्तायैवलैसर्षपैः सिद्धार्थैः मिश्रिताः
संयुक्तास्तान्सर्षपमिश्रितान् यवांस्तन्यदिक्षिणपानै दद्यात्।

अलात्रेमाषधान्यैप्रतिनिधी स्याताम्।(vai.sma.3 pr.11kha 107sl)

लात्रे सर्षपयवानामसंभवे माषः शमीधान्यं व्रीहिधान्यं तौमाषधान्यौ सर्षपयवयोः प्रतिनिधिस्स्यातां
भवेताम्॥

ॐ भूर्भुवस्सुवः सारामहम्, यास्ते राके, सोम एव, विश्वा उत्त्वदा। इत्युदरमभिमृष्ट।

उदरं तस्याः कुदिमभिमृशेत्। (vai.sma.3 pr.11kha 108sl)

पूर्ववति मृत्पाषाणादिनीतिर्विजयते। पूर्ववद्भ्रूभेधानवति मृत्पाषाणवति आदिशब्देन पुण्यां भूं
ब्राह्मणभोजनं च कुर्यात्॥

7. अथ गर्भादानाध्यष्टमे मासि सीमन्तोन्नयनं कुर्यात्।(vai.sma.3pra.12kha.110.sl)

अथानन्तरं गर्भादानाध्यष्टमे मासे तृतीये मासे सीमन्तोन्नयस्य मतिर्लोगाक्षिः। अथ सीमन्तोन्नयनं
मासि चतुर्थे पञ्चमे षष्ठे सप्तमे वेति सांख्यायानगृह्ये शषेऽष्टमे वेति याज्ञवल्क्यः गर्भस्पन्दने
प्रसवपूर्वेति शुखः तथैककाले वा सीमन्तेन पदा उन्नमुत्प्रापणसीमन्तोन्नयनं कुर्यात्।

(vai.sma.3pr.12kha.110.sl com)

पक्षो दिनं च गर्भादान एव व्याख्यातमुक्तं तस्मिन्दिने पूर्वाह्णे पत्न्या सह प्राणानायम्य एनां सीमन्तेन कर्मणा संस्करिष्य इति संकल्प्य पूर्ववद्धातादि हुत्वा श्रेण्या शलल्या सह शलादुग्लप्संसाग्रपत्कंकुशाङ्कुरञ्जदर्भेण त्रिता बद्य औं भूर्भुवस्सुवः इति गृहीत्वा तस्यास्तदासीनायास्त्रगन्धवत्या सीमन्तेराकामहगम्यास्तेराके इति स्थापयित्वोन्नयनं कुर्यात्।
(vai.sma.3pr.12kha 112sl)

पूर्ववद्गर्भादानवद्धातादीन्हुत्वा त्रीणि एतानि शुक्लानि यस्यास्तया त्रेण्यशलल्याशललेन सहशलादुरामफलग्लप्सं काकोदुम्बरस्थं शलादुग्लप्समग्रपत्राभ्यां सह वर्तत इति साग्रपत्रं कुशस्य दर्भस्य अङ्कुरं तरुणाग्रं कुशाङ्कुरं च शलल्या सह दर्भेण तिरावेष्ट्या आवध्य ग्रन्थिकृत्वा तं स्रक्पुष्पमालिकागन्धश्चन्द्रनं ते अस्याः स्त इति सास्त्रगन्धवती तस्याः सीम्नोऽन्तः सीमन्तः केशपाशस्तस्मिन्सीमन्ते ऊर्ध्वाग्रं स्थापयित्वोन्नयनमुदगमनं कारयेत् ।(vai.sma.3pr.12kha 112 sl com)

8. जातकर्म अथ जातकर्म जातकर्म व्याख्यास्यामः (vai.sma.3pr.4th kha.119sl)

अथानन्तरं जातकर्म जातकसंस्कारं व्याख्यास्यामः (vai.sma.3pr.4th kha 120sl)

अरिष्टागारं यदोक्तं कृत्वा वृषभोषितं तिलसर्षपैर्धूपयित्वा प्रवेशयेत्।

अरिष्टागारं सूतिकागृहं यदा ज्योतिरशास्त्रे शूकतं तदा कृत्वा कल्पयित्वा वृषभैः गोभिरुषितं वासितं वृषभोषितं तिलाश्च सर्षपाश्च तैः धूपयित्वा तानग्नौ प्रक्षिप्या अरिष्टागारं सर्षतो धूपं कारयित्वा तां गर्भिणीं प्रवेशयेत् प्रसवकाले तदन्तरं गमयेत्। (vai.sma.3pr.4th kha 120sl com)

तज्ज्ञाः स्त्रियस्तिस्रश्चतस्रो वा परिगृह्यैनां संवाहयेयुः। (vai.sma.3pr.4th kha 121sl)

तत्प्रसवविधेरौषधादीन्जानन्तीति तद्ज्ञः स्त्रियस्तिस्रो वा चतस्रो वा परिगृह्याभूतकेन वृत्वा एनां गर्भिणीं संवाहयेयुः आस्याः संवाहनं भरणं कारयेयुः। (vai.sma.3pr.4th kha 121sl com)

कुक्षौ शिथिले हृदयबन्धं मुक्त्वा सशूले जघने प्रजायत इत्यवधारयेत्विचारयेत्।

गर्भसंज्ञे विशल्यां सुवर्चलां वा योनौ निष्पीड्य निदघात्।

रुचकां वा सधः क्षारं वाऽदायावघृष्य योनावस्था उपस्थे निष्पीड्य तं निदघात्तत्र निक्षिपेत्।

धूपयेत्पिडितकेनाहिकृत्वावायोनम्।

हिरण्यपुष्प्यामूलं हस्तपादयोराददाति। (vai.sma.3pr.4th kha 125sl)

हिरण्यपुष्प्याः पीतयूधिकायाः मूलमादाय हस्तौ च पादौ च तयोर्वस्तपादयोराददाति भूतरक्षनार्थं बध्वा धारयन्ति। (vai.sma.3pr.4th kha 125sl com)

यवा नासाग्रं दृश्येत्तदास्य ग्रहस्थितिं ज्ञात्वा शुभाशुभं परिक्षेत। (vai.sma.3pr.4th kha 126sl)

यवा यस्मिन्काले जायमानस्य शिशोर्नासाग्रं घ्राणग्रभागः दृश्येदुष्टं भवेत्तथा तस्मिन्कालेऽस्य शिशोर्जन्मकालस्य ग्रहाणां सूर्यादीनां स्थितिं निलयं ज्योति रशास्त्रोक्तमार्गेण ज्ञात्वा विज्ञाय शुभं चाशुभं च शुभाशुभं परिक्षेत समीक्षयेत्। (vai.sma.3pr.4th kha 126sl.com)

यस्मात्तद्गुणान्वितं वर्धयेत्। (vai.sma.3pr.4th kha 127 sl)

यस्मात्कारणात्शुभगुणैरन्वितं युक्तस्तद्गुणान्वितं वर्धयेत्तृद्विदम्प्रापयेत्।

जायमाने मातुरुदकुम्बं दक्षिणतः शिरोभागे स्थापयेत्। (vai.sma.3pr.4th kha 128sl)

शिरोभागे शिरःप्रदेशे स्थापयेत्।

ततस्तूर्थन्तिपादतो निधाय यथैव समौः पवते इत्युदरमभिमृशेत्।

पत्तः पादतः पादभागे तूर्यन्तिं वाद्यविशेषं निदायोदरमभिमृशेत्।

कुमारे जाते द्वारे वामेऽश्मनि परशुं तस्मिन्हिरण्यं स्थापयित्वा अश्मा भव इत्यधरमुत्तरं करोति।

(vai.sma.3pr.4th kha 130sl)

कुत्सितं मारयतीति कुमारः तस्मिन्जाते पुत्र उत्पन्ने सति पुत्रोत्सवार्थं तूर्यं तमोघोष्य तस्य पिता स्नात्वा यदाशक्ति हिरण्यदानं कृत्वा इमं कुमारं जातकेन कर्मणा संस्करिष्य

(vai.sma.3pr.4th kha 130slcom.)

9. अथ नामकरणं नामकर्मारभ्यते तद्यद्येतद्याह।

आचत्वारिंश द्विसादापञ्चाशद्दिनाद्वा पाकेर्नेनाम नियुञ्जीत॥(vai.sma.3pr.19kha,178sl)

पुत्रप्रसवधारभवयः आचत्वारिंशद्विसात्प्राक्स्त्रीप्रसवे पञ्चाशद्दिनादर्वाद्वाशब्दः व्यवस्य विकल्पार्थः

एनां प्रसूतिकां पाके पचनक्रियायां नातियुञ्जीत, न नियोजयेत्, अशुचित्वात्।

(vai.sma.3pr.19kha,178 sl com)

अत एव शुभे पुत्रास्त्रि नक्षत्रे परिस्तिर्याग्निं तथासीनस्याक्षतं कुमारस्य मूर्धनि विन्यस्य पञ्चावारुणं

प्राजापत्यं स्विष्टाकारं च हुत्वा पूर्ववतिवृत्पाशनम्।(vai.sma.3pr.19kha,179sl)

अत एव काले तत्तदुक्तं दिनाभ्यन्तरे द्वादशद्विनैरह्नि कुर्यादत्र विष्णुपुराणे दशम्यां द्वादशमपरे रात्रौ

मासि पूर्णेऽष्टादशेऽहनि वेति जनादशरात्रे वृत्ते शतरात्रे संवत्सरे वा नामकरणमिति केचित्

एतेष्वेकस्मिन्काले मासे शुक्लपक्षेऽन्यत्र वा शुभे तिथौ पुत्रास्त्रि शुभकरणे शुभमुहूर्तेऽन्यकुमारस्य

नामकरणं कर्म करिष्य इति संकल्प्य जातकाग्नावाधूरं कृत्वा परिस्तिर्य यथोपविक्षिप्य पञ्चावारुणं

प्राजापत्यं स्विष्टाकारं चाजन्ये जुहुयात्पूर्ववद्गर्भाधानवतिवृत्पाशनं कारयित्वा।

(vai.sma.3pr.19kha,179 sl com)

दीर्घान्तमभिनिष्ठान्तं घोषवदाध्यन्तरं द्विःप्रतिष्ठातन्तस्थमृष्टाक्षरपदस्वरं द्विवर्णचतुर्वर्णं वा नाम शस्यते कुमारस्य। (vai.sma.3pr.19kha,180sl)

दीर्घमक्षरमन्ते यस्य तद्दीर्घन्तं वाक्तवन्निष्ठेत्यमं निष्ठाप्रत्ययो अभितो नैव यस्य तदभिनिष्ट्वान्तं वा घोषो वर्गचतुर्थाक्षरोघूदिस्तदस्यास्तीति घोषवत् , वर्णमाधावन्तरे मध्ये च (यस्य तत्) यत्घोषवदाध्यन्तरमन्तस्य यरलवास्तेषामेकं द्वयोस्यान्योः प्रतिष्ठितः। स्थापितोऽन्तस्याख्यो वर्णो यस्य तद्विःप्रतिष्ठितान्तःस्थं मृष्टमानयक्षरयुस्सवराक्षरां वा यस्य तत्मृष्टाक्षरपदस्वरं बौवर्णोनक्षरौ यस्य तत्तस्मात्पट्वर्णं वा नामाभिधीनमेतल्लक्षणयुक्तं नाम शस्यते कुमारस्य श्रेष्ठमित्युच्यते स्त्रियास्त्वसमाक्षरं नाम शस्यते तूष्णीं नामकरणं भवति। (vai.sma.3pr.19kha,180sl com)

10. अथ वर्षवर्धनम्।

अथ शब्द आरम्भार्थः वर्षाः संवत्सराः कुमारस्य वर्धन्तेऽनेनेति वर्षवर्धनमारभ्यते।

द्वारकस्य जन्म नक्षत्रं यद्वैवत्यं सास्य देवता प्रधाना भवति। द्वारयति पित्रादेर्नरकादिकमिति द्वारकस्य कुमारस्य जन्म यस्मिन्नक्षत्रे भवति तज्जन्मनक्षत्रं या देवता आस्तेति यद्वैवत्यं सा देवताऽस्य होमस्य प्रधाना आद्या भवति। (vai.sma 3 pr. 20 kha. 185 sl)

11. अथ षष्ठे मास्यन्नप्राशनम्।

अथारभ्यतेऽन्नप्राशनं षष्ठ इति जातकादि षण्मासे तदसंभवेऽष्टमे दशमे द्वादशे वा प्रायश्चित्तोक्ते मासे। शुक्लपक्षे दिने शुद्धे तत्राज्येनाहारः। (vai.sma.3 pr. 22 kha.203 sl)

शुक्लपक्षे शुद्धे दिने पूर्वाह्नेऽस्य कुमारस्य अन्नप्राशनकर्म करिष्य इति संकल्प्य तत्र जातकाग्नवाधोरो भवेत्

धातादि मूलहोमं पूर्ववन्निवृत्प्राशनं प्राङ्मुखं युक्तं कुमारं विष्टरमासनमारोप्यासयित्वा भूरपामीति पायसमन्नं प्राशयेत् आचमनं ददाति।

12. अथ प्रवासागमनम् (vai.sma.3 pr. 22 kha.207 sl)

पुष्पापूपदक्षिणादि संभारं कुमारं च गृहीत्वा कनिक्रदादिनालयं गृहस्य गच्छेत्।

अथारभ्यते प्रवासागमनं करिष्य इति संकल्प्य पुष्पापूपदक्षिणा आदिर्येषां गन्ध अक्षतादीनां संभाराणां तं पुष्पापूप दक्षिणादिसंभारं कुमारं च गृहीत्वाऽलयं गृहस्य षण्मुखस्य मन्दिरं यत्र तिष्ठति तत्र गच्छेत्।

प्रदक्षिणमर्चनं प्रणामागृहस्य।

तच्छिष्टेन पुष्पादिना गृहस्य शेषम् इति तन्नाम्नो हित्वा बालमलङ्कृत्य शान्तिं वाचयित्वा निर्वर्तयेत्।

स्वग्रामे यदि गृहो नास्ति ततो आलयं संकल्प्य गृहमावाह्य तस्यालयस्य प्रदक्षिणं कारयित्वान्तःप्रविश्य गृहस्यार्चनं पुष्पाद्यैः कृत्वाऽपूपादिप्रदाय तच्छिष्टेन गृहस्यानावशेषेण पुष्पादिना तस्य कुमारस्य नामाभिधानं तेन तन्नाम्ना ऊहित्वा मन्त्रं सन्नम्य बालमलंकृत्य शान्तिं वाचयित्वा निवर्तयेत्। गृहं प्रत्यागमयेत्।

प्रोक्ष्यागतं सोमस्य त्वा इत्यङ्कमारोप्य आयुषे वर्चसे इति पिता मूर्ध्नि जिघ्रति।

आगतं बलं प्रोक्षणैः प्रोक्ष्य अद्भुतसंगं दक्षिणेके कुमारमारोप्य पिता अस्य जनकः (तूष्णीं) पुत्रस्य शिरसि जिघ्रति आप्राणं करोति।

वृषभं नमस्कृत्य प्रणामं कारयित्वा दक्षिणपाणौ साङ्गुष्ठं यथा स्यात्तथाऽङ्गुलिं गृहीत्वा कनिष्ठादियदा स्यात्तथाऽङ्गुलीनां विसर्जनं पञ्चभिर्मन्त्रैः कृत्वा आयुषे विश्वतः प्रतिष्ठवाया इति दक्षिणादि कर्णयोर्जपनम्। दक्षिणादिकर्णयोः जपनं जपं कृत्वा।

13. उदङ्मुखं ब्रह्मादिदेवानां गुरुणां च प्रणामं कारयेत्पादोदकं दत्वा उदङ्मुखं कुमारं ब्रह्मादिदेवानां सन्ध्योपस्थानोक्तदेवानां गुरुणां मातापित्राचार्यादीनां च प्रणामं कारयेत्।
(vai.sma.3 pr. 22 kha.214 sl)

14. पूर्ववत्सगुडभक्ष्यसायाऽन्नस्यसपिण्डैश्श्रोत्रियैः सह भोजनं स्वस्तिवाचनम्। पिण्डवर्धनमिति ज्ञायते। (vai.sma.3 pr. 22 kha.215 sl)

14.a. प्रवसत आगतस्य मात्रादिप्राणामस्य कर्तव्यतावातम्। पिण्डवर्धनं करिष्य इति संकल्प्य पादप्रक्षालनार्थमुदकं पादोदकं प्रत्येकं दत्वा पूर्ववद्विवाहोक्तवद्गुडशर्करादि भक्षणापूपादिस्ताभ्यां वर्तत तस्य सगुडभक्ष्यस्यान्नस्यसपिण्डैः ज्ञातिभिरन्यैः श्रोत्रियैरेव पङ्क्त्युपविष्टैस्सह कुमारं भोजनं कारयित्वाऽचान्तैस्स्वस्ति वाचनं पुण्याहाशीर्वचनं च कुर्यादिदं पिण्डवर्धनमिति विज्ञायते। अनयोर्होमो न कर्तव्यः पृथक्त्रानुपदिष्टत्वादन्नप्राशनकान्त एवान्तर्भूतत्वात् यदि होमं कर्तुमिच्छास्यदपि वा पृथक्कालकरणेऽन्नप्राशनोक्तधातादिमूलहोम एव कर्तव्यः समकालिकत्वात्।
(vai.sma.3 pr. 22 kha.216 sl com)

14.b. अथ वर्षे प्रथमे तृतीये वा चैलकम्। (vai.sma.3 pr. 23kha217sl)

उत्तरायणे पक्ष आपूर्यमाणे पुन्नामन्याधारः॥ (vai.sma.3 pr.23kha 218sl)

अथोपक्रम्यते चैलकर्म वर्षे वत्सरे जातकादौ प्रथमे तृतीये वा पञ्चमे वा वर्षे उत्तरमयतिसूर्यो गच्छतीत्युत्तरायणे मकरादिषु षट्सु मासेषु एकस्मिन्मासे आपूर्यमाणे शुक्लपक्षे शुद्धेऽहनि पुन्नाम्नि मृगशीर्षेपुष्यहस्तादिके नक्षत्रे कुमारस्य चैलकर्म करिष्य इति संकल्प्य जातकाग्रावाधारो भवति।

मूलहोमान्ते मङ्गलयुक्तमग्रेपरस्यां कुमारमुपवेश्योत्तरे साक्षतं गोरगृच्छरावे गृहीत्वा माता
ब्रह्मचारी वा धारयेत्। मूलहोमं हुत्वा तदन्ते मङ्गलयुक्तं श्वेतगमाल्याभरणान्वितं कुमारमग्रेपरस्यां
नैर्ऋत्तामुपवेश्यऽऽसन आसयित्वा तस्य कुमारस्योत्तरे भागे साक्षतमक्षतसहितं गोशकृद्गोमयं शरावे
मल्लके गृहीत्वा तस्य माता ब्रह्मचारी वा तं धारयेत्। पाणिभ्यां प्राङ्मुखो वाहयेत्।

क्षुरेण केशविभागं कुर्यात्।

ऋषिक्रमेण स्वस्यैकार्षद्वार्षत्र्यार्षपञ्चार्षसप्तार्षाच्छूलां विभजेत्।

ऋषीणां प्रवरोदितानां क्रमस्तेन स्वस्य आत्मनो ऋषिक्रमेण यस्यैकर्षिस्तस्यैकां चूषां यस्य
द्वार्षस्तस्य द्वे चूले यस्य त्र्यार्षस्तस्य त्रिशूला यस्य पञ्चार्षस्तस्य पञ्च चूला। यस्य सप्तार्षस्तस्य
सप्तचूला विभजेत्विभजति। (vai.sma.3 pr.23kha 226sl).

15.परं पुरुषमाचरेत्तद्विमानार्चनम् (vim.kal1 pat)

16.ओषधिभ्योऽन्नमुपजायते...। (vim.kal82 pat)

17.तदन्नं त्रिविधं भवति एकं मूत्रमेकं पुरीषमेकं पुरुषाणां शुक्रं स्त्रीणां शोणितम् (vim.kal82
pat)

18.शुक्रशोणितयोः क्षीरे सर्पिरिव सर्वव्यापिनी मायाशक्तिर्भवति। (vim. kal82 pat)

19.पुरुषबीजमूलसञ्चितं शुक्रं स्त्रीकुचमूलसञ्चितं शोणितम्। (vim.kal82 pat)

20.संयोगकाले दैवयोगेन वायुना गर्भालयं प्रविशति। (vim.kal82 pat)

21.तत्र एकरात्रोषितं कललम्। (vim.kal82 pat)

22.द्विरात्रोषितं बुद्बुदम्। (vim.kal82 pat)

23.त्रिरात्रोषितं मांसलम्।(vim.kal82 pat)

24 चतुरात्रोषितं पेशलम्।(vim.kal82 pat)

25 पञ्चरात्रोषितं घनम्।(vim.kal82 pat)

26 षड्रात्रोषितं व्यूहम्।(vim.kal82 pat)

27 सप्तरात्रोषितं बन्धम्।(vim.kal82 pat)

28 अष्टरात्रोषितं पयसम्।(vim.kal82 pat)

29 अर्धमासे पिण्डाकृतिः।(vim.kal82 pat)

- 30 मासे शरीराकृतिः।(vim.kal82 pat)
- 31 मासद्वये शिरोबाहुप्रदेशः।(vim.kal82 pat)
- 32 त्रिमासे जठरकटीदेशः।(vim.kal82 pat)
- 33 चतुर्थे मासे पाणिपादहृदयम्।(vim.kal82 pat)
- 34 पञ्चमे मासे रोमकूपानि।(vim.kal82 pat)
- 35 षष्ठे मासेऽस्थिसङ्घातः।(vim.kal82 pat)
- 36 सप्तमे मासे जीवप्रकाशः।(vim.kal82 pat)
- 37 अष्टमे मासे देहः।(vim.kal82 pat)
- 38 नवमे मासे प्रयत्नं करोति।(vim.kal82 pat)
- 39 स्नायुमज्जास्थीनि रेतोमयानि।(vim.kal82 pat)
- 40 त्वग्रक्तमांसानि शोणितमयानि।(vim.kal82 pat)
- 41 तदेव षट्कोशाः।(vim.kal82 pat)
- 42 “विकृतत्वग्गुधिरमांसमेदोऽस्थिमज्जाशुक्रमिति।
क्रमेणैकांशीभूतसप्तधातुमयं गात्रं भवति।”(vim.kal82 pat)
- 43 शुक्राधिके पुरुषः शोणिताधिके स्त्रीद्वयोः तुल्ये नपुंसकं भवति।(vim.kal82 pat)
- 44 .धन्वन्तरियज्ञे (Aswa.gri.5 prose 22)
- 45 उपनिषदि गर्भलम्भनं पुंसवनमनवलोभनञ्च यदि नाधीयात्तृतीये गर्भमासे
तिष्येणोपोषितायाः सरूपवत्सायागोर्दधनि द्वौ द्वौ माषौ यवञ्च दधिप्रसृतेन प्राशयेत्
(Aswa.gri.5 prose 22)
- 46 .चतुर्थे गर्भमासे सीमन्तोन्नयनम् (Aswa.gri.5 prose 22)
- 47 जातकर्म (Aswa.gri.5 prose 22)
- कुमारं जातं पुरान्यैरान्तर्भात्सर्पिर्मधुनीहिरण्यानिकाषंहिरण्येन प्राशयेत्प्रतेददामि मधुनो
घृतस्य वेदं सवित्रा प्रसूतं मघोनाम्।

आत्मा वै पुत्र नामासि संजीवशरदः (Aswa.gri.5 prose 22)

48 षष्ठे मास्यन्नप्राशनम् (Aswa.gri.5 prose 22)

49. ऋतुकाले दक्षिणेन पाणिनोपस्थमालभेद्विष्णुर्योनिं कल्पयत्विति समात्पायाम्

(Dra.gri.1pat. 16 prose)

50. प्रथमगर्भे तृतीये मासि पुंसवनम् (Dra.gri.2pat. 18 prose)

पथा परं न्यग्रोधाशुंगामुभयतः फलामस्त्राममक्रिमिपरिसृतां त्रिस्सत्पैर्यवैः परिक्रीयोत्थापयेन्माषैर्वा सर्वत्रौषधयस्सुमनसो भूत्वा अस्यां वीर्यं समाधत्ते यं कर्म करिष्यतीति (Dr.gri.2pat. 20 prose)

स्रोतांसं वेश्य दक्षिणो नासिकास्रोतस्यसिञ्चेत्पुमाग्निरिति (Dra.gri.2pat. 23 prose)

51. पथास्याश्चतुर्थे मासि षष्ठे वा सीमन्तोन्नयनम् (Dra.gri.2pat. 24 prose)

प्रांनाभिकृन्तनात्स्तदानाञ्च ब्रीहियवौपेषयेच्छुङ्गावृता (Dra.gri.2pat.33 prose)

52. अंगुष्ठेनानामिक्रियाचादाय कुमारं प्राशयेदियमाज्ञेति (Dra.gri.2pat. 34 prose)

53 .तृतीये वर्षे चौलम् (Dra.gri.2pat 3 kha, 16 prose)

54. अष्टमे वर्षे ब्राह्मणमुपनयेत् (Dra.gri.2pat 4 kha1 prose)

55. संवत्सरं ब्रह्मचर्यं चरतो द्वादशरात्रीः षट्स्र एकां वा (Lou.gri.1kha)

इति गर्भादानम् (Lou.gri.1kha.30 prose)

56. तृतीयगर्भमासे सीमन्तं कारयेत् (Lou.gri.1kha.31prose)

उपसमाधाय जयप्रभृतिभिर्हत्वा पश्चादग्नेर्दर्भेषु प्रांअसीनायाः सर्वान्केशायंसीमन्तं कंकतस्ते चकार यद्वाक्षुरः परिववर्जवपंस्ते| (Lou.gri.2kha)

57. अथ पुंसवनम्

भूयिष्ठगतेषु गर्भमासेषु त्रीन्स्थालीपाकाञ्चपयेदाग्नेयमैन्द्रं वैष्णवं च। (Lou.gri.2kha32 prose)

58. अथ सोष्यन्तीसवनम् (Lou.gri.2kha.33prose)
59. पुत्रे जाते नामधीयते (Lou.gri.2kha.34prose)
60. यस्यैयोनिं प्रति रेतो दधातु पुमान्पुत्री जायतां गर्भे अस्मिन्तं पिपृहि दशमास्यो अन्तरुदरे
स जायतां श्रेष्ठतमस्वानाम् इति वा (Kau.gri.13kha. 6prose)
- 61.तृतीये मासि पुंसवनम् (Kau.gri.13kha.7prose)
- 62.चतुर्थे मासि गर्भरक्षणम् (Kau.gri.14 kha.2prose)
- 63.सप्तमे मासि प्रथमगर्भे सीमन्तोन्नयनम् (Kau.gri 15 kha.1prose)
- 64.चतुर्थे मासि निष्क्रमणिका (Kau.gri 19 kha,1prose)
- 65.षष्ठे मास्यन्नप्राशनम् (Kau.gri 20 kha.1prose)
- 66.सप्तमे अष्टमे वा मासि कर्णवेधनम् (Kau.gri.21 kha.1prose)
- 67.संवत्सरे ब्राह्मणस्य चूलाकर्म (Kau.gri.21kha.1prose)
- 68.गर्भादानस्य ब्रह्मा पुंसवनस्य प्रजापतिः सीमन्तस्य धाता विष्णु बलेस्सविता जातकर्मणो
(Bod.1 pr.12 adh.16 prose)
- 69.सप्तमे अष्टमे वा मासि कर्णवेधनम् (Bod.1 pr.12 adh.17 prose)
- 70.तृतीये गर्भमासे अरणीःप्राहृत्य। (Man.gri.15 kha.1prose)
- 71.अष्टमे गर्भमासे जयप्रभृतिभिर्हृत्वा (Man.gri.15 kha.1prose)
- 72.अथादित्यदर्शनम् (Man.gri.15 kha.1prose)
- 73.अथ अन्नप्राशनम् (Man.gri.15 kha.1prose)
- 74.पञ्चमे षष्ठे वा मासि पयसि (Man.gri.20 kha
- 75.अथ भेषज्यानि
लिंग्युपतापो भेषज्यम् (Kou.gri prose 25, 1)

त्रपुसमुसलखदिरतार्ष्टाधानामादधति (Kou.gri prose.23)

जरायुज इति मेदोमधुसर्पिस्तैलं पाययति (Kou.gri prose26.1)

पुंसवनानि (Kou.gri prose 35.1)

76.अथ पुंसवनम् (par.gri.prose1)

पुरास्पन्दत (par.gri.prose 14, 2)

पुंसवनवत् (par.gri.prose 2)

प्रथमे गर्भे मासे षष्ठे अष्टमे वा (par.gri.prose 1)

तिलमुद्गमिश्रंस्थालीपाकं श्रापयित्वा प्रजापते हृत्वा पश्चादग्नेर्भद्रपीठा उपविष्टाया युग्मेन
(par.gri.prose Prose 15, 4)

77.अथ सीमन्तोन्नयनम् (par.gri.prose 1)

78.षष्ठे मासे अन्नप्राशनम् (par.gri.prose 1)

79.सांवत्सरिकस्य चूडाकरणम् (par.gri.prose 1)

जिह्वयाग्रसेदंगुष्ठप्रदेशिनीमध्यमाभिः प्रथमामंगुष्ठमध्यमानमिकाभि द्वितीयमंगुष्ठानामिका
कमिष्ठिकभिस्तृतीयां कनिष्ठिका तर्जन्यांगुष्ठैश्चतुर्थोसर्वाभिरंगुलीभिः सांगुष्ठाभिः पञ्चमीम्।
अंगुष्ठानामिकग्रह्यान्नेनैता आहतय इति हारीतव्यख्यातारः।मौनं व्यक्त्वा प्राग्द्वरुपमश्रीयान्मध्ये
कठिनमन्ते पुनर्द्वाशीस्यान्मधुरं पूर्वं लवणाम्लौ मध्ये कटुतिक्तकादिकान्पश्चाद्घातासुखभुञ्जीत भुञ्जानो
वामहस्तेनान्नं न स्पृशेन्न पादौ न शिरो न बस्ति न पराभोजनम्स्पृशेदेवं यथारुचि भुक्त्वा
भुक्तशेषमन्नमादायमद्भुक्तोच्छिष्टशेषं ये भुञ्जते पितरो अधमाः (Prose 3योगीश्वरद्वादशनामानि)

80.अथ सीमन्तोन्नयनम् (hir.gri.prose 1)

प्रथमगर्भायाश्चतुर्थे मास्यापूर्यमाण पक्षे पुण्ये नक्षत्रे अग्निमुपसमादाय व्याहृतिपर्यन्तं कृत्वा धाता
ददातु नो रयिम्। (hir.gri.2adh.prose 1)

81.अथातः पुंसवनम् (१)

तृतीये मास्यापूर्यमाण पक्षे पुण्ये नक्षत्रे अग्निमुपसमादाय व्याहृतिपर्यन्तं कृत्वा।(1adh)

विजननकाले क्षिप्रप्रसवनम्। (hir.gri.5adh.prose 2)

अंगादंगात्संभवसि हृदयादधिजायसे आत्मा वै पुत्रणामासिसजीवशरदःशतमिति (2adh)

82.अथ षष्ठे मास्यन्नप्रशनम् (1adh)

आपूर्यमाणपक्षे पुण्ये नक्षत्रेऽग्निमुपसमाधाय व्याहृतिपर्यन्तं कृत्वा जुहोति। (hir.gri.prose 5, 3)

83.पुंसवनस्तृतीये मास्यन्यत्र। (sam.gri.prose 5)

84.सीमन्तोन्नयनं चतुर्थे मासे षष्ठे अष्टमे वा (sam.gri.prose 7)

85.कुमारे जाते जातकर्म (sam.gri.prose 5)

86.अथातो नामकर्म पूर्वपक्षे (sam.gri.prose 6)

87.षष्ठे मास्यन्नप्राशनम् (sam.gri.1adh.prose 28)

88.संवत्सरे चूडाकर्म (sam.gri.prose1)

तृतीयेवावर्षे (sam.gri.1adh.prose 1)

89.तृतीयेसंवत्सरेजटाःकुर्वीतगर्भतृतीयइत्येत (sam.gri.prose 11)

90. अंगादंगात्संभवसि हृदयादधिजायते।

तृतीयवर्षस्य जटाः कुर्वन्ति। (var.gri.2kha.5adh.prose11)

91.अथातश्चतुर्थीकम् (gob.gri.prose1)

92.दक्षिणेन पाणिनोपस्थमभिमृशेद्विष्णुर्योनिं कल्पयत्वित्येतयर्चागर्भं देहि सिनीवालीति च

(gob.gri.6adh.prose 5)

93.तृतीयस्य गर्भमासस्यादिसदेशे पुंसवनस्यकालः (gob.gri.1adh.prose 6)

94 .अथ सीमन्तकरणं प्रथमगर्भे (gob.gri.1adh.)

95.चतुर्थे मासि षष्ठे अष्टमे वा (gob.gri.1adh.prose 5)

अथातस्तृतीये वर्षे चूडाकरणम् (gob.gri.1adh.2prapa.prose 6)

96. ऋषभेण स्कन्दाभिव्यस्य योनिं पतिरेतो गृहाण। पुमां स्त्रीजायतां गर्भो अन्तः। आते योनिं गर्भ एतु पुमांसं गर्भमाधत्स्वा (agn.gri.1pra,5adh.prose 5)

अथ समावृत्ते भार्यामुपयच्छेत्। प्रजानन्तुमाव्यवच्छेत्सोः। गुरुशासनात्सर्वाङ्गिनीं मनोज्ञां व्यवीयसीं ब्रह्मचारिणीं कन्यां असगोत्राम्मातुरसपिण्डाम् अनुक्तामगर्हितां नक्षत्रनदीवृक्षाभिधानासम्युक्तां। (agn.gri.1pra.5adh.prose2)

97.अथातः पुंसवनम्। तृतीयमास्यापूर्यमाणपक्षे पुण्ये नक्षत्रे अग्निमुपसमाधाय परस्तीर्य व्याहृतिपर्यन्तं कृत्वा धाता ददातु नो रयिम् इति चतस्रो धात्री जुहोति (agn.gri.2adh.prose 1)

98.अथ पुंसवनमृतृतीये मासि चतुर्थादौ वा (bha.gri.prose 22)

99.अथ रथारोहणं यदि रथं लभत (bha.gri.2 pra. Prose 26)

100.सीमन्तोन्नयनं प्रश्ने गर्भे चतुर्थे मासि (apa.gri.15 kha. Prose1)

101.अथ ऋतुकालपरोक्षणं प्रथमार्थवादतः शुद्धस्नात्वा स्वस्तिवाचनशय्यागृहमलंकृत्य पुष्पफलान्विकीर्य प्रतिदिशं दीपैरलंकृत्य सुगन्धपङ्केन दौर्धचतुरस्रं स्थण्डिलं कुर्वन् उपर्युक्षपत्रमुदगग्रमस्तीर्याथोपरि नव वास सप्रागग्रमास्तोर्यप्राक्शिरः पत्नीं शयित्वोर्ध्वमुखीनया जानुभ्यां पादौ वसुमत्याक्रम्य ततसमीपे पतिस्तत्राभिमुखो भूत्वो वश्येसजस्तैत योनिमालभ्य विष्णुर्योनिं कल्पयत्विति अष्टवारं जपित्वा अष्टपुत्रो भवति सकाले पतिरपुंसवनं लभ्यः चेदन्यपुरुषो न कर्तव्यं स्यात्पट्टात्रो ऋतुकालः।

अथातो गर्भसंस्कारो मैथुनषष्ठे प्रतिदिनप्रभृतियुग्मे दिने युग्मासु पुत्रो जायेरन् अयुग्मासु रात्रिषु स्त्रियो जायेरन् इति ज्ञात्वा यदा वध्वाः प्रथमगर्भो भवति तदोदरसंस्कारद्वारेण उत्पत्स्यमानापत्यसंस्कारार्थं पुंसवनतृतीयमासांस्त्ववशोभनं ततः पुंसवनं नान्दीमुखं पूर्वं अह्नि पुष्पाक्षतानैकविंशति यवान्नवशूर्पे निधाय गृहीत्वा ग्रामान्निष्क्रम्य वटराजसमीपं गत्वा तत्र वासिनिमुपस्थायोत्साहव्यापिनीत्यद्ने (kout.gri. prose10)

102.अथ चतुर्थे मासि सीमन्तोन्नयनं कर्तव्यम् (kout.Gri.prose10)

103.पुंसवनं क्रमेणोदुम्बरशाखां गृहमानीय त्रिश्वेतया च शलल्या तण्डुला न्तिलमिश्रान्प्रपयित्वा (kout.gri.prose10)

104.ओदुम्बरशाखामयभूर्जेति वाजपित्वा नासाग्रमेति (kout.gri.prose10)

105.ततश्चन्द्रदर्शम् (kout.gri.prose11)

106.षष्ठे मास्यन्नप्राशनम्(kout.gri.prose11)

107.तृतीये वर्षे वपनं कार्यम् (kout.gri.prose14)

अष्टमे वर्षे ब्रह्मचर्यं द्वादशसंवत्सरादवागा (kout.gri.prose15)

108. सगर्भायामरणेस्पन्दमानेनोदरेण जीवन्तं गर्भमालक्ष्य भर्ता पुत्रोऽन्यो बन्धुर्वा वैद्यकुशलाभ्यां नाभ्युपस्थयोन्तरे गर्भं परिहरन्हिरण्यगर्भेति शस्त्रेणोत्पाटयति|| (vai.sma.7pra.4kha.28sl.)

सगर्भायागर्भिण्यामरणेस्पन्दमानेन कम्पमानेनोदरेण तस्याः कुक्षिणा जीवन्तं जीव्यमानं गर्भमालक्ष्य जीवन्तमिदमजीवन्तं इति तल्लक्षणं विदाय भर्ता तस्याः पतिः तदभावे पुत्रस्तदभावे अन्ये योनिबन्धुस्तदभावे बन्धुस्सजातिः पुमान्तत्ज्ञास्त्री वा वैद्यकुशलाभ्यां भिषक्शस्त्रवैद्याभ्यां एवमुत्पाटयत्यालक्षितं नाभ्युपस्थयोरन्तरे तस्या नाभियोन्योयोर्मध्ये गर्भं परिहरन्यथा न स्पर्शयति शस्त्रं तथा कुर्वन्हिरण्यगर्भस्समवर्तताग्र इति मन्त्रमुच्छरन्शस्त्रेण क्षुरेणोत्पाटयति छेदयति|

(vai.sma.7pr.4kha.28sl. com.)